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BIOGRAPHY.

MEMOIRS OF THE LIFE AND DEATH OF MR. PHILIP HENRY, MINISTER OF THE GOSPEL, AT BROAD-OAK, NEAR WHITCHURCH, SHROPSHIRE, ENGLAND.

From the Protestant Dissenters' Magazine.

Continued from page 391.

IN October 1663, Mr. Steele and Mr. Henry, and some other of their friends, were taken up, and brought prisoners to Hanmer, under pretence of some plot, said to be on foot against the government. After some days confinement, and undergoing an examination by the deputy-lieutenants, they were dismissed: finding verbal security to be forthcoming upon twenty-four hours notice.

As a mean pitiful insult, in the beginning of 1665, when the act for a *royal aid* came out, the commissioners for Flintshire nominated Mr. Henry sub-collector of the said tax for the township of Iscoyd, and Mr. Steele for the township of Hanmer. Mr. H. got some others to gather it for him, only took an account of it, and saw it properly done, deserving (as he said he hoped he should,) that inscription mentioned in *Suetonius*, *To the memory of an honest publican.*

In September 1665, he was

again, with Mr. Steele and others, carried prisoner to Hanmer. He was examined about *private meetings*: some such (but private indeed,) he owned he had been present at of late in Shropshire, but the occasion was extraordinary; the plague was at that time raging in London, and he, and several of his friends, having near relations there, thought it was time to seek the Lord for them, and this was imputed to him as his *crime*. After some days confinement, being unable to prove any thing against him, he was discharged upon recognizance of twenty pounds, with two sureties to be forthcoming upon notice, and to live peaceably.

Though his house at Broad-Oak was above *five statute* miles from the utmost limits of Worthenbury, yet because it was only *four reputed* ones, his enemies drove him, for a time, from home, under the operation of the *five-mile act*; by which all non-conformist ministers were for-

bidden, upon pain of six months imprisonment, to come, or be within five miles of any corporation, or place, where they had been ministers, unless they would take an oath, *not at any time, to endeavour any alteration of the government in the church or state.* Partly on this account, and partly for the advantage of the school at that place for his children, in the beginning of the year 1667, he removed with his family at Whitchurch, and dwelt there above a year.

This year after a long contest with his own mind, which was occasioned by his *religious fear* of separating from the church, notwithstanding the shameful violence and injustice with which its rulers treated him, and multitudes besides, he (very privately) administered the Lord's Supper.

In May 1668, he returned with his family from Whitchurch to his house at Broad-Oak, in which, notwithstanding the open and secret enmity of many, he continued to reside till he was removed to a better world above twenty-eight years after. Whenever there was preaching at Whitewell chapel he constantly attended with the family; was usually with the first, and reverently joined in the public service. He often dined the minister who preached; after dinner he sung a psalm, repeated the morning sermon, and prayed; and then attended in like manner in the afternoon. In the evening he preached to his own family. On those Lord's days when there was no preaching at the chapel, he spent the whole day at home;

many an excellent sermon he preached when there were present only *four* besides his own family and perhaps not so many according to the limitation of the *conventicle act*.

At Broad-Oak he contracted an intimate acquaintance with the learned, judicious, and pious Rowland Hunt, Esq. of Boreatton, the son of colonel Hunt, of Shrewsbury, and with his excellent lady Frances, daughter of lord Paget. This acquaintance continued with great cordiality till Mr. Henry's death, about thirty years.

In 1672, the king, wearied out, as he pretended, with rigorous measures, published a declaration of the following tenor; *In consideration of the inefficacy of rigor, tried for divers years, and to invite strangers into the kingdom, ratifying the establishment of the church of England, it suspends penal laws, against all non-conformists and recusants, promiseth to licence separate places for meetings, limiting papists only to private houses.*

Various were the opinions formed upon the propriety, or even safety of the non-conformists availing themselves of a liberty so granted. The mind of Mr. Henry was soon made up; his constant plan was, *to work while it was day, and to mind, in such cases, only the interests of the soul.* Upon this principle he availed himself of a licence, which he received from some friends in London, a few weeks after the declaration came out, to open his doors and welcome all his neighbors to partake of his *spiritual things*. He still preached only *one* sermon in

the evening when there was service at Whitewell chapel ; but when there was not, he spent the whole day, *i. e.* the public parts of it, in regular services. This he did *gratis* ; receiving nothing for his labors, either at home or abroad, but the satisfaction of doing good to souls, with the trouble and expense of entertaining many of his friends, which he did with much cheerfulness. He would say he sometimes thought, that the bread even multiplied in breaking ; and he found, that God abundantly blessed his provision, with that blessing, which, as he used to say, *will make a little go a great way*. While this liberty lasted he was *in labors more abundant* ; many lectures he preached abroad in Shropshire, Cheshire, and Denbighshire, spending and being spent in the work of the Lord.

It was at the beginning of this liberty that the society at Broad-Oak commenced : made up, besides the neighborhood, of some out of Whitchurch and Whitchurch parish who had been Mr. Porter's people ; some out of Hanmer parish, who had been Mr. Steele's and some out of the parishes of Wem, Prees, and Elsemere ; persons generally of very moderate and sober principles, quiet and peaceable lives, and hearty well-wishers to the king and government. To this society Mr. H. would never call himself a *pastor*, nor was he willing that they should call him so ; but a *helper* and a minister of Christ for their good. He administered the ordinance of the Lord's Supper usually once a month.

On the 3d of March, 1677, the town of Wem in Shropshire,

about six miles from him was burnt down ; the church, market-house, and about one hundred and twenty six dwelling houses and one man, being consumed in little more than an hour's time. The first time he went thither after that calamity, a neighbouring justice, having notice of it, sent to forbid him to preach, to his own grief, as well as the grief of many others who came, expecting to hear him. *But*, says he in his diary, *there was a visible sermon before us, the ruins preaching, that sin is an evil thing, and God a terrible God*. He often prayed for them afterwards, that *the fire might be a refining fire*.

In the year 1681 the demon of persecution was again let loose upon the wearied Dissenters. June 14, as Mr. Henry, Mr. Bury of Bolas, and a few serious and pious christians were holding a day of solemn prayer and fasting on account of a long want of rain which threatened the country with a drought ; they were broke in upon by *two* of those *time serving profligates* who when they are made *justices of the peace*, are themselves the principle disturbers of the public tranquillity. Amidst a torrent of oaths and abuse, these magistrates compelled all who were present to give up their names and places of abode and returned to the place from whence they came to this *good work*, which was a gaming assembly of *justices, gentlemen, and clergymen* of the neighborhood at an ale-house upon Prees heath, where they were accustomed to meet every Tuesday in the summer time to spend the day in bowling and drinking.

These worthy supporters of a *state reformation* met two days after at Hodnet sealed two records of *conviction*, fined the master of the house where the meeting was held, Thomas Millington of Weston, twenty pounds, and five pounds more as constable of the town that year, and all who were present five shillings each. Mr. Bury, though he had not preached, and the act only punishes *preaching* and *teaching*: they fined 20l. Being utterly unable to pay this fine, though by laying 7l. of it upon some others, they reduced it to 13l. they took from him by distress, the bed which he lay upon, with blanket and rugg; also another feather bed, nineteen pair of sheets, most of them new; of which he could not prevail to have one pair returned for him to lie in; also books to the value of five pounds, besides brass and pewter. Having no way to right himself, the good man sat down *with his loss, and took joyfully the spoiling of his goods; knowing that he had in heaven a better and an enduring substance.*

Mr. Henry upon this occasion was marked out for peculiar punishment, and under pretence of a former record against him, entered upon the county books in 1679, upon which he was never prosecuted, he was fined 40l. as for two offences. This sentence he looked upon so manifestly cruel and unjust that he refused to pay the fine, and suffered it to be levied by distress upon his estate. As the *warrant* gave those who were to execute it no authority to break open doors, nor their *watchfulness* any opportunity to enter the house, they carried away

about *thirty-three* cart loads of of goods without doors, corn cut upon the ground, hay, coals, &c. These violent measures brought great odium upon his enemies, and made a great noise in the country; while Mr. H. bore it with his usual serenity of mind.

It was expected that Sir George Jeffries, then chief justice of Chester and afterwards lord chancellor, would have highly approved of these measures, but it happened otherwise, for neither *then* nor at any other time did he countenance any proceedings against Mr. H. The trouble which he had about this meeting at Weston, however, obliged him for a while to keep his Sabbaths privately at home. In the year 1682, he again took courage, and by the kind connivance of the neighboring magistrates many flocked to him on the Lord's day. This was but a short gleam of fair weather; in 1683 clouds gathered again. Meetings were generally suppressed through the kingdom, and he was again obliged to confine his labors to his own family, and those friends who came to visit him. He continued his attendance at Whitewell chapel as usual; and when he was abridged of his *liberty*, blessed God for his *quietness*. Once when the curate preached a bitter sermon against the Dissenters in the morning of a Lord's day, some wondered that Mr. H. would go in the afternoon, for the second part. *But, said he, if he does not know his duty, I know mine; and, I bless God, I can find honey in a carcass.*

At the time of the duke of

Monmouth's descent and the insurrection in the west, in 1685, Mr. Henry with many others, pursuant to a general order for securing all suspected persons, and particularly all non-conformist ministers, was taken up, and sent under a guard to Chester castle, where he was about three weeks a close prisoner. He was lodged with some gentlemen and ministers that were brought out of Lancashire, who were all strangers to him; but their society was a comfort to each other. It was a surprise to some, who visited him in his imprisonment, and were big with expectations of the duke of Monmouth's success, to hear him say, *I would not have you flatter yourselves with such hopes, for God will not do his work for us in these nations, by that man; our deliverance and salvation will arise some other way.*

In 1687, king James' indulgence to the dissenters made its appearance, and notwithstanding its motives could not but be seen through, Mr. Henry, as in the similar case in the former reign, was determined to profit by it, saying, *Whatever men's ends are in it I believe God's end in it is to do us good.* If it were intended by the king to serve the cause of popery, yet Mr. H. well knew that nothing was so good an antidote against that GRAND corruption of christianity, as the plain powerful preaching of the gospel, and as the indulgence gave him an opportunity to do this, he thankfully embraced it.

When king James made his progress through the country in September, 1687, to court pop-

ularity, Mr. Henry joined with several others in those parts in addressing him while he lay at Whitchurch; not to offer him their *lives* and *fortunes*, but to thank him for the liberty they had, with a promise that in the use of it, they would demean themselves quietly.

In May, 1688, by whose procurement was not known, he was nominated a justice of the peace for the county of Flint. He was astonished at receiving from the proper officer, a letter of this purport addressed to Philip Henry, Esq. In a handsome manner he declined this appointment, and did what he could to prevent its being talked of in the country.

With fear and trembling he received the news of the prince of Orange's landing Nov. 5, 1688, but no one rejoiced in the happy termination of this GRAND business more than he did. He celebrated the national thanksgiving for that great deliverance, with a sermon on Rom. viii. 31. *What shall we say then to these things? If God be for us, who can be against us?*

Notwithstanding the hopes which many entertained of an accommodation with the church at this time, he found himself by the *pride, selfishness, and obstinacy*, which, when their fears were over, the clergy manifested,* at

* It was publicly avowed by the clergy, who, when James threatened the overthrow of that *craft by which they get their wealth*, could *cant* and *whine* and talk of their *dear protestant brethren the Dissenters*; that forasmuch as the oaths, subscriptions and ceremonies were imposed *only* to keep out such men, they would never consent to their removal, to let them in again. *Nolumus leges Angliæ mutari*, was a saying perverted to this purpose: and the fixed principle was; better a *schism* without the church,

last perfectly *driven from it*, and therefore, under the protection of the act of *indulgence* which passed June 1689, and not only *tolerated* but *allowed* and *sheltered* dissenters' meetings, he wholly separated himself from it, publicly opened his meeting at Broad-Oak, and continued to preach in it, at the *usual times* of service, as long as he lived, much to the satisfaction of himself, and the comfort and edification of his hearers.

The circumstances of his family in these last *nine* years of his life were somewhat different from what they had been; but the *candle of God* continued to shine upon his tabernacle. In the years 1687 and 1688, he saw all his five children married; the three eldest in four months time, in 1687; and the other two in eighteen months after; and not only all with his full consent, but to his great comfort and satisfaction. He would say he thought it the *duty* of parents to study to oblige their children in that affair. *Two* advices he used to give in it, *keep within the bounds of profession*, such as one may charitably hope is from a good principle. *Look at suitability*, in age, quality, education, temper, &c. To his children he would commonly say, *please God and please yourselves, and you shall never displease me*. He greatly blamed those parents who conclude matches for their children without their consent. Thus lived and acted in public and in private, in secular and in sacred concerns, this great and good

than a *faction* within it, &c. This was at that time published and owned, as the sense of the *clergy in convocation*.

man; an *Israelite* indeed in whom there was no guile.

We must now view this eminent man in the closing scenes of his life. His constitution was tender, but through the Divine blessing upon his distinguished temperance, care of his diet, and moderate exercise, by walking in the open air, he enjoyed good health for many years. Towards his latter end he was sometimes distressed with a pain which his doctor thought might arise from the stone. Recovering from a sharp fit, he said to one of his friends who asked him how he did, he hoped *by the grace of God, he should now be able to give one blow more to the devil's kingdom*; to another he said, *Well, I thought I had been putting into the harbour, but I find I must to sea again*. He was sometimes suddenly taken with fainting fits, which when he recovered from, he would say, *Dying is but little more*.

He numbered the days of the 63d year of his age, and when he finished it, August 24, 1694, he thus wrote in his diary; *This day finisheth my commonly dying year, which I have numbered the days of; and should now apply my heart more than ever to heavenly wisdom*. He frequently used that simply beautiful expression in the burial service of our English Liturgy, *In the midst of life we are in death*.

For some years before his death, he used to complain of an *habitual weariness*, contracted, he thought by standing to preach, sometimes very uneasily and in inconvenient places, immediately after riding. He would

say, every minister was not cut out for an *itinerant*; and sometimes the manifest attention and affection of people in hearing enlarged him both in length and fervency, more than his strength could bear. Not many months before he died, he wrote thus to a relation, who inquired concerning his health, *I am always habitually weary, and expect no other, till I lie down in the bed of spices.* When some of his friends persuaded him to spare himself, he would say, *It's time enough to rest when I am in the grave; what were candles made for but to burn?*

Not many weeks before he died, he wrote thus to one of his children, "We are well here, thanks be to God, and are glad to hear that you and yours are well also: God in mercy continue it! But why should we be well always? Do we deserve it? Are there no mixtures in our obedience? Are there any persons or families, at whose door sickness and death never knocked? Must the *earth be forsaken for us, or the rock removed out of its place?* Is it not enough that we are dealt with according to the manner of men? and that we have a promise that it shall end *well, everlastingly well?*"

In April, 1696, a few weeks before he died, his son's father-in-law, Robert Warburton, Esq; was gathered to his grave in a good old age. Upon this occasion Mr. Henry wrote thus to his son; "Your fathers, where are they? Your father-in-law gone, and your father going; but you have a good Father in heaven who lives forever." A little before his sickness and death, he

had several of his children and his children's children about him, at Broad-Oak, with whom he was very chearful; but often spoke of the *fashion* he was in, as *passing away*; and told them, he should be there but a while to bid them welcome. He was observed frequently in prayer, to beg of God, that *he would make us ready for that, which would come certainly, and might come suddenly.* To one who asked him how he did, he replied, *I find the chips fly off apace, the tree will be down shortly.* The last time he administered the Lord's Supper, a fortnight before he died, he closed the administration with that Scripture, 1 John iii. 2. *It doth not yet appear what we shall be; not yet, but it will shortly.*

The Sabbath but one before he died, being in the course of his exposition come to that difficult part of Scripture, xlth of Ezekiel and the following chapters; he said he would endeavor to explain those prophecies to them; and added, *If I do it not now, I never shall:* and he observed that the only prophetic sermon which our Lord Jesus preached, was but a few days before he died. This many of his hearers not only reflected upon afterwards, but noticed at the time with concern, as having something in it more than ordinary.

On the Lord's day, June 21, 1696, he went through the work of the day with his usual vigor and liveliness; and gave notice both morning and afternoon, with much affection, of the public fast which was appointed by authority the Friday following, pressing his hearers, as he used to do on such occasions, to come

in a prepared frame, to the solemn service of that day.

'The Tuesday following, June 23, he rose at six o'clock, according to his custom, after a better night's sleep than ordinary, and in wonted health. Between seven and eight o'clock he performed family worship, according to the usual manner; he expounded very largely the former half of the 104th Psalm, and sung it; but he was somewhat shorter in prayer than he used to be, being then (as it was thought) taken ill. *Blessed is that servant, whom his Lord, when he comes, shall find so doing.* Immediately after prayer he retired to his chamber, not saying any thing of his illness, but was soon after found upon his bed in great extremity of pain, in his back, breast and bowels; it seemed to be a complicated fit of the stone and cholic together in very great extremity. The means that had been used to give him relief in his illness were altogether ineffectual; he had not the least intermission or remission of pain, neither up nor in bed, but in a continual toss. He had said sometimes, that God's Israel may find Jordan rough; but there's no remedy, they must through it to Canaan; and would tell of a good man who used to say, He was not so much afraid of death as of dying. We know they are not the godly people, part of the description of whose condition it is, that there are no bands in their death, and yet their end is peace, and their death gain, and they have hope in it.'

'It was two or three hours after he was taken ill, before he would suffer a messenger to

be sent to Chester for his son, and for the doctor, saying, he should either be better or dead before they could come; but at last he said, as the prophet did to his importunate friends, *Send.* About eight o'clock that evening they came, and found him in the same extremity of pain, which he had been in all day. And nature being before spent with his constant and indefatigable labors in the work of the Lord, now sunk, and did perfectly succumb under its burthen and was quite disabled to grapple with so many hours incessant pain. What further means were then used proved fruitless and did not answer the intention. He apprehended himself going apace, and said to his son when he came in, *O son you are welcome to a dying father: I am now ready to be offered, and the time of my departure is at hand.* His pain continued very acute, but he had peace within. *I am tormented* (said he once) *but blessed be God not in this flame;* and soon after, *I am all on fire* (when at the same time his extreme parts were cold) but he presently added, *Blessed be God it is not the fire of hell.* To some of his next neighbors who came in to see him (for those at a distance had not notice of his illness) he said *O make sure work for your souls, by getting an interest in Christ, while in health, for if I had that work to do now, what would become of me? But I bless God I am satisfied.* It was a caution he was often wont to give; *See to it, that your work be not undone, when your time is done, lest you be undone for ever.*

‘Towards ten or eleven o’clock that night his pulse and sight began to fail; of the latter he himself took notice, and inferred from it the near approach of his dissolution. He took an affectionate farewell of his dear yoke-fellow, with a *thousand thanks* for all her love, and care, and tenderness, left a blessing for all his dear children, and their dear yoke-fellows and little ones, that were absent. He said to his son, who sat under his head, *Son the Lord bless you, and grant that you may do worthily in your generation, and be more serviceable to the church of God than I have been*; such was his great humility to the last. And when his son replied, *O sir, pray for me that I may but tread in your steps*; he answered, *Yea, follow peace and holiness, and let them say what they will.*—More he would have said to bear his dying testimony to the way in which he had walked, but nature was spent, and he had no strength to express it.

‘His understanding and speech continued almost to the last breath, and he was still in his dying agonies, calling upon God, and committing himself to him. One of the last words he said, when he found himself just ready to depart, was, *O death, where is thy*—; with that his speech faltered, and within a few minutes (after about sixteen hours illness) he quietly breathed out his precious soul, into the embraces of his dear Redeemer, whom he had trusted, and faithfully served in the work of the ministry, about forty-three years. He departed betwixt twelve and one o’clock in the morning of June

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24, Midsummer-day, in the sixty-fifth year of his age. Happy, thrice happy he, to whom such a sudden change was no *surprise*, and who could *triumph* over death, as an unstung, disarmed enemy, even when he made so fierce an onset. He had often spoke of it as his desire, that if it were the will of *God*, he might *not outlive his usefulness*; and it pleased God to grant him his desire, and give him a short passage from the pulpit to the kingdom, from the height of his usefulness, to receive the recompense of reward. So was it ordered by him, in whose hands our times are.’

Thus lived, and thus died this great and good man. The few particulars that have been given of him in the preceding pages prove that he was no common character. He was an illustrious proof that the sincerest piety is fully compatible with the most inflexible integrity, and the most amiable courtesy and politeness. The christian, the scholar, and the gentleman, were united in him. Fitted for the most public station, he was supremely happy in that shade of retirement into which it pleased providence to lead him. His house was the abode of devotion without melancholy, and cheerfulness without levity; like the ancient patriarchs he frequently saw a numerous offspring about him; and the writer of this article is a witness that even *now*, a century from his death, in the neighborhood, his memory is venerated and blessed.

Mr. Henry was buried in Whitchurch church, in which place John Tylston, M.D. his son-in-law placed the following inscription.

3 H

M. S.

PHILIPPUS HENRY, de Broad-Oak, in Comitatu Flint, A. M.
 Sacri Minister Evangelii ; Pastor olim Worthenburiensis ;
 In Aulâ Regiâ natus piis & honestis Parentibus ;
 Scholæ Westmonasteriensis, indèq ; Ædis Christi Oxon.

Alumnus Regius :

Vir priscâ Pietate & verè Christianâ,

Judicio subacto & limato,

Memoriâ præstanti, magno & sæcundo Ingenio,

Eruditione perpolitâ, summo Animi Candore, Morum Venustate

Imprimis Spectabilis, & in Exemplum natus :

Cui Sacra semper sua fidis aliorumque Fama :

Divini Numinis Cultor assiduus ;

Divini Verbi Interpres exquisitissimus ;

Aliorum Affectus movere non minùs pollens,

Quàm suis moderari :

Concionando pariter ac Vivendo palàm exhibens

Christi Legem & exemplar Christum :

Prudens peritusque rerum ; Lenis, Pacificus Hospitalis,

Ad Pietatis omnia Charitatisque officia usque paratus ;

Suis jucundus ; omnibus Humanus ;

Continuis Evangelii Laboribus succumbens Corpus,

Nec tantæ jam par ampliùs Animæ,

In Dormitorium hîc juxtâ positum demisit,

Jun. 24^o. Anno Dom. MDCXCVI, Ætatis LXV.

Viro opt. multùmque desiderato

mærens posuit Gener ejus J. T. M.D.

The person of Mr. H. was of an unusual mixture of gravity
 the middle size, his complexion and sweetness was manifest in his
 not approaching to any extreme, countenance, which was the true
 his aspect was very pleasant, and index of his mind.

RELIGIOUS COMMUNICATIONS.

ON THE DIVINITY OF CHRIST. NO. V.

(Continued from page 395.)

If we now consider further what Christ has done, is doing, and is ordained to do, in the execution of his mediatorial office, we shall find still further evidence of his divinity. For a mere creature would not have been equal to this office, or able to execute it effectually. Whatever extraordina-

ry qualifications, and divine assistances we may suppose him to have, these alone would not have rendered him competent to the office and work—Something was to be done, which required the dignity and perfections of a divine person.

To accomplish a reconciliation between God and man it was ne-

cessary that atonement be made for sin. This Christ has done for us by the sacrifice of himself, by giving his life a ransom for us.—The Lord laid on him the iniquities of us all, and he bare them, the guilt and punishment of them, in his own body on the tree.

It is an honorable and amiable part of the character of God, that he hates sin, and it must be honorable to him, that it be made to appear in a strong, striking, and affecting light, how exceedingly he is displeased by it. But how can this be manifested otherwise, than by the condign punishment of the sinner, or by such satisfaction as shall be a sufficient and full expression of the evil of sin, and God's hatred of it, vindicate the honor of his laws and government; and prevent the pernicious consequences, which it tends to draw after it. Some have held that repentance is all the satisfaction for sin that is necessary in order its being pardoned; but as this cannot be proved, so it is not agreeable to the common sentiments and feelings of mankind. It would seem that God's displeasure with sinners is very moderate, if merely ceasing to offend in future is sufficient satisfaction.

Nor would the great evil of sin, and God's infinite hatred of it appear, if such atonement as the sinner can offer, or such a ransom as one mere creature can offer for another were accepted as sufficient. A mere creature cannot merit at the hands of God either for himself, or another: for he owes his all to God. He has not that *dignity*, which would give merit and efficacy to what he could do, or of-

fer as an atonement, or ransom for the soul.

It is the *infinite dignity* of the Son of God, that renders his mediation, righteousness, atonement, and intercession, effectual to restore us to the favor of God. God's hatred of sin must appear in a most affecting light when the blood and life of his own Son must be given to ransom the sinner from death.

Since then it is necessary that the Mediator be a divine person, in order to his being able to redeem us from the curse of the law, by his vicarious righteousness and atonement, this is a confirming argument that Christ, who, as mediator, has made atonement for sin, and redeemed sinners from the curse of the law, is a divine person.

There are some, I am sensible, who do not believe, nor relish the doctrine of our redemption and justification, by the vicarious atonement and righteousness of Christ; with such the argument for the divinity of Christ here offered will have no weight. But it will have weight with those, who find the want of something more fit to be trusted in, than their own righteousness, to recommend them to the favor of God, against whom they have sinned.

Again, it is the prerogative of God alone to *forgive sins*. He only can remit the debt in which the sinner has involved himself, and cancel the obligation to punishment which he is under. God says; *I, even I, am he that blot-teth out all thy transgressions*. We may forgive trespasses against ourselves, but none can forgive sins as committed against God, but God only. Yet Christ

claimed authority on earth to forgive sins. So he said to the sick of the palsy, and also to the penitent sinner, who washed his feet with her tears, *Thy sins are forgiven thee.* When the Jews accused him of speaking blasphemy, he by working a miracle shewed that he had the power and authority of God.

It is also a part of Christ's office as mediator to renew and sanctify the hearts of men ; this is what God only can effect, who has the hearts of all in his hand, and turneth them at his pleasure. And it requires the "exceeding greatness of divine power," as the apostle speaks. Men can offer instructions, and motives, but God only can open the mind, and dispose the heart to receive and comply with what is outwardly proposed. The power of God is requisite to make an effectual application of the benefits of redemption to mankind. It is God who gives a new heart—And hence those who receive the grace of regeneration are said to be *born of God.* Now Christ has this divine power whereby he is able to change the hearts of men. *It is in the day of his power that his people are made willing,* Psal. cx. 3. *He is exalted to give repentance, as well as forgiveness of sins—blessings which God only bestows,* Acts v. 31. This is then a further, and strong evidence of his divinity.

We may next consider the miracles of Christ as evidences of his divinity. He healed the sick, calmed a tempest with a word, and raised the dead to life ; with many other mighty works which could only be wrought by the power of God.

If it be objected, that the a-

postles did as great miracles, it is easily answered ; the miracles of the apostles were in the name, and by the power of Christ, and so are a further proof of his divine power. If it be said that Christ wrought miracles by the power of God the Father, I answer the power of the Father is the power of Christ, who says, John xvi. 15. *All things that the Father hath are mine ;* and again, John v. 19. *What things soever the Father doth, these also doth the Son likewise.* To raise the dead to life is above the power of any mere creature. No power less than that of the Almighty Creator can effect it. But Christ has this power, which he exerted according to his own sovereign pleasure. John v. 21. *As the Father raiseth up the dead, and quickeneth them ; so the Son quickeneth whom he will.* And by his divine power he raised himself from the dead, as he said to the Jews, John ii. 29, *Destroy this temple [meaning his body] and in three days I will raise it up.* By his resurrection he was declared to be the Son of God with power : possessing the power of God ; which was a sure evidence of his divinity. Nor is it any objection that Christ is said to be raised from the dead by the Father. For the Father and Son are so united in operation, that the act is equally to be ascribed to both.

To evade this argument for the divinity of Christ, from his raising himself from the dead, it has been said, that God the Father restored Christ to life, and then Christ after he was alive arose, or raised his body from the sepulchre. But I answer, the raising of the dead in the scrip-

tures does not mean a lifting up of their bodies, but quickening them, or giving them life. This is plain from the words just quoted ; *The Father raiseth up the dead and quickeneth them.* Christ has also explained his own words, John x. 18. *I have power to lay down my life, and I have power to take it again.* This shows what he meant by raising up the temple of his body.

We may also argue the divinity of Christ from that last great work of his mediatorial administration, his raising all the dead, and judging the world at the last day. This is an office and work for which no mere creature is sufficient. It requires the power, the knowledge, the wisdom, and righteousness of God.

It is generally agreed that no mere creature can restore the dead to life. The heathen philosophers thought it was beyond the power of God. But that a mere creature should be able to raise all the dead from the beginning to the end of the world, to find out, collect, and unite the component parts of all their bodies, however scattered, mixed, and incorporated with other bodies, new form all the parts, and reanimate them with the same living souls which had been united to them is perfectly incredible.

Now it is Christ who will raise all the dead. John v. 28, *All that are in the graves shall hear his voice, and come forth.* Phil. iii. 21, *He shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things to himself.* Must not he who is to effect this have the knowledge and power of God? If the works

of the creation declare the eternal power and godhead of the Creator, the resurrection of the dead will declare no less the deity of Christ the Mediator.

This may also be argued from that great work which will commence upon the resurrection of the dead, even the last judgment—He only who has perfections truly divine is capable and fit to judge the immense multitudes whose final state is to be determined at the end of the world. It has been said, indeed, that a finite capacity may be able to comprehend a finite object ; and this world with all its inhabitants is but finite. Be this as it may, the Judge of the world must have such knowledge as God only possesseth. He must know the hearts of all the children of men. He must not only take an account of their outward actions, but also discern all that is or ever was in their heart. These deep recesses are visible to the eye of God alone, who only knoweth the hearts of all the children of men, as has been noticed before. Besides, the scriptures assure us that it is God who is the final Judge, Heb. xii. 23, *Who will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.* Eccl. xii. 14. This judicial authority will not be delegated to a mere creature. For God is Judge himself. Psal. l. 6. It is his prerogative to judge the subjects of his moral government, and he will do it himself. His all-seeing eye will penetrate those deep and dark recesses which are visible only to him who is greater than our hearts, and knoweth all things. He will lay open the characters of all,

weigh all actions in a just and impartial balance, and then pronounce the irreversible sentence.

But it is certain that the God who shall judge the world is Christ the Mediator. For *The Father judgeth no man, but hath committed all judgment to the Son*, John v. 22. It is before the judgment seat of Christ, that we must all appear. *He is the God to whom every knee must bow, and every tongue confess, and every one give account of himself.* Rom. xiv. 10—12, When John had a vision of the last judgment, Rev. xx. 11, 12. he saw a great white throne, on which Christ the Judge sat. And the dead small and great standing before him are said to *stand before God*; which is a plain proof that Christ the Judge is God. It is true the Judge of the world is also a man, Acts xvii. 31, *God will judge the world in righteousness, by that man whom he hath ordained*, John v. 27, *He hath given him authority to execute judgment because he is the Son of man.* But a mere man is incapable of sustaining the office of judge of the world. The Mediator, who has the perfections of God united with the human nature, is peculiarly qualified for this office. Because he is not only a divine person, but also the Son of man. God hath therefore given him authority to execute judgment, because he is the Son of man. But he would not have committed all judgment to the Mediator, if he had not been God, as well as man, and so able to execute the office with which he was invested.

A Christian of the Old School.

(To be continued.)

THE PARABLE OF THE SOWER.

OF the many beautiful and instructive parables of the great Teacher from heaven, there is not perhaps another, more deeply interesting to all classes of mankind, than the parable of the sower. This memorable parable, as related in the xiiith of Matthew, is as follows: "Behold, a sower went forth to sow: and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up. Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth: and when the sun was up they were scorched, and, because they had no root, they withered away. And some fell among thorns; and the thorns sprung up and choked them. But other fell into good ground, and brought forth fruit, some an hundred fold, some sixty fold, some thirty fold."

On hearing this parable the disciples, as Matthew informs us, asked their Master why he spake to the people in parables; and from Mark and Luke, we further learn, that they were particularly desirous more fully to understand the parable itself. They "asked him saying, What might this parable be?" Something like this was very common with the disciples. They were desirous not only to hear, but also to understand their Master's instructions, and doctrine: and when they did not understand, or were at a loss for his meaning, they used the freedom, at a convenient opportunity, to request of him more fully to explain. A laudable practice this,

and highly worthy of imitation. It is of but little use for people to hear unless they understand; or, unless, at least, they have such a desire to understand, as will engage their attention, and lead them to serious thought and inquiry. Whenever, therefore, people read or hear the word of God, it should be with a sincere desire to know the true import and weight of what they read and hear; and what they do not understand, they should retain in their minds as a subject of serious inquiry, and avail themselves of the best opportunities and means for farther instruction and light.

Most pleasing, indeed, would it be, could we see in all, and especially in the young, such an attention to the word of God, and such a desire to understand what they read and hear. Were such a disposition generally to take the place of the inattention and thoughtlessness, the false modesty and pride, so prevalent to the prevention of all serious inquiry, and, consequently of all religious improvement, how different, from what at present it is, would the religious aspect of things be. How much greater, than what is now felt, would be the encouragement to parents, to ministers, and others, to labor more abundantly in the interesting work of instruction; and how much greater the improvement of the young, and of all, under the means, bestowed upon them, of divine knowledge and grace.

To the humble and laudable inquiry of his disciples, the divine Teacher gave a ready answer: for to them, to such as possessed the disposition which

they possessed, "it was given to know the mysteries of the kingdom of heaven." "Hear ye, therefore," said he, "the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it. Yet hath he not root in himself, but endureth for a while; for when tribulation or persecution ariseth, because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word: and the cares of this world, and the deceitfulness of riches, choke the word, and it becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundred fold, some sixty, some thirty."

"The seed," it is said in Luke, "is *the word of God*;" or, as here expressed by Matthew, "*the word of the kingdom*." Accordingly, by the apostle Peter, believers are said to be "born again, not of corruptible seed, but of incorruptible, even by the *word of God*, which liveth and abideth for ever;" and figurative allusions, to the same effect, are not unfrequent in the sacred writings. The Saviour himself, in person and by his faithful ministers, is the *sower*, by whom this spiritual seed is sown. As he, in the days of his incarnation, was laboriously en-

gaged in this work ; so, with unremitting diligence and care, his ministers are to disseminate the uncorrupted, and incorruptible word of God. By the *field* in which this precious seed is sown, we are to understand *the minds and hearts of mankind*. This field, though naturally very much alike throughout, becomes, nevertheless, by means of the seed sown, and under the benign influences of heaven upon it, exceedingly different in different parts.

In this parable mankind are contemplated, under the figurative designations of four different kinds of ground ; ground in the highway ; ground which is stony or thinly spread upon a rock ; ground infested with thorns ; and ground good and well cultivated.

The first class is of those “that hear the word of the kingdom and understand it not ; then cometh the wicked one and catcheth away, that which was sown in their hearts. These are they which received seed by the *way side*.” Ground in the high way, by constant travelling and passing over it, and by its general exposure, is rendered, we know, peculiarly hard, and unfit for cultivation. This ground, therefore, very strikingly represents those of mankind, who are either so hard and impenetrable, or so thoughtless and vain, as to be inaccessible to conviction and to abide unmoved and unimpressed under the most solemn and affecting exhibitions of divine truth. And alas ! how numerous a class does this sad description comprise ! How many there are, who “receive seed by the way side.”

“Some there are who have imbibed early and deep rooted prejudices against christianity : who either conceiving themselves superior to the rest of mankind in genius, knowledge, or condition of life, reject with scorn what others receive with veneration ;” or else having fallen in with the spirit and opinions of those, who openly discard the great truths of the gospel, and accustomed themselves to treat the most solemn realities with ridicule and derision, are prepared to resist with disdain, every attempt to gain access for the gospel to their hearts. These are the infidels, the hackneyed errorists, and the scoffers of the day. But besides these there are many more in whom the good seed has but little effect. These are the dissipated, the inattentive, the trifling, the vain, the thoughtlessly gay, who care for nothing beyond the present scene, and can treat every thing serious with contemptuous levity. Born perhaps of christian parents, and even instructed in the rudiments of christianity, they may preserve indeed some outward respect for the gospel, and attend with apparent decency on its public institutions ; but here their religion ends. If, heretofore, they have had any serious impressions, they are now entirely worn off, and have left them callous and hard as the adamant. The instant they leave the house of God, every idea of religion, and of the solemnities on which they have been attending vanishes from their thoughts. They reflect not for a moment on what they have heard ; the momentous realities presented in the gospel engage no share of their attention ; the

amazing prospects of eternity neither excite their hopes nor alarm their fears.* They come and go, from Sabbath to Sabbath, as if attendance upon the gospel were a mere matter of fashion, a common place affair, or a thing of idle curiosity or amusement ; neither receiving any profit, nor even desiring to receive any.

“These are they who receive seed by the way side,” where it lies uncovered, neglected, trodden under foot ; until “the fowls of the air devour it,” until “the wicked one catcheth it away :” and thus, while all the calls of the gospel are earnestly addressed to them, and all the solemnities of eternity solicit their attention, they still pass on equally regardless of their welfare, and fearless of their doom.

The second class, designated in this parable, though more hopeful in their first appearance, yet turn out, it would seem, no better in the end.

Seed which falls upon *stony ground*, or upon earth thinly spread upon a rock, often catches and springs up with great quickness, and for a while appears flourishing and fair ; but no sooner does the sun bear upon it with his scorching heat, than it languishes and withers for want of depth of earth, root, and moisture. To this our Saviour compares those of mankind, who, when they “hear the word, anon with joy receive it ;” but afterwards, “when tribulation or persecution ariseth, for the word’s sake, immediately they are offended and fall away.” And is there not of this class also a very considerable number ?

* Porteus.

Have we not seen many who for a while receive the word with joy, and are much affected with it ? Their passions are excited, their fears are alarmed, or their hopes are raised ; they are converted, they imagine, even perhaps before they have had any real conviction ; they are elated with joy and can talk with fluency, the language of religion ; and, apparently outstripping, by far, the humble and well grounded christian, they are all engagedness and zeal, and seem on the point of flying off to heaven at once. “A fair shew,” indeed, they make : but that is all. Examine them closely, and it will soon be found that they have “no depth of root.” Their religion is all upon the surface. It lies in the passions, which, indeed, are quick and susceptible of high excitement ; but under which, nevertheless, there is a heart, like a rock or an adamant, unbroken for sin, unpenetrated by divine truth. With all their outward shew, they will be found to have but very little knowledge of themselves, but very inadequate conceptions of God’s character and law, but very indistinct ideas either of sin or of holiness, and but very little, in fine, of any thing like a thorough, a solid and vital principle of religion.

Though they hear the word with joy ; (and it would seem from the representation of the parable, that they will discover a greater eagerness to hear it, than even the good ground hearers ;) yet they do not receive it in the meekness of fear, and with the discernment of faith. They do not so receive it as to “grow thereby” in knowledge and grace, in humility and true

holiness ; but, as it is very significantly expressed in the parable, "*anon* they receive it." They receive it suddenly, and, as it were all in the mass, without thought, without reflection, without discrimination ; as if it were only designed to affect them for the moment, to warm their passions, to give them a gleam of joy, and to have no farther effect, till they hear it again. Hence, though they will tell you what a fine discourse they have heard, and how delightfully they felt under it ; yet you may not think it strange, if you perceive but little evidence, that their minds have been improved, that their views of the gospel have been enlarged, that their hearts have been humbled before the majesty of God, or that they have gotten any thing of religion, other than what consists in merely animal frames and feelings. "By and by," therefore, when the day of trial comes, "immediately they will be offended." When they have occasion to prove the soundness and excellency of their religion, in the various trials and duties, to which they are called, as "they have no root in themselves," they will falter and swerve, and decline, and all their fair and flourishing appearances will be gone. "These are they, who receive seed in stony places." Their "goodness is a morning cloud, and as the early dew it goeth away."

There is yet a third class of unfruitful hearers, designated in this interesting parable. "Some of the seed," says the divine Teacher, "fell among thorns ; and the thorns sprung up and choked it." "And that which fell among thorns are they, which,

when they have heard, go forth, and are choked with cares and riches, and pleasures of this life, and bring no fruit to perfection."

From both the former classes, these *thorny ground* hearers are clearly distinguishable. They have not the insensibility, the inattention, the thoughtless indifference, or the contemptuous levity of the way side hearers ; neither have they the eager engagedness, the impassioned ardor, the occasional ecstasies, or the glaring shew of those of the stony ground. But they are persons of some reflection, who are convinced of the reality and importance of religion, and intend sometime to be religious ; but at present cannot find a "convenient season," for the purpose. They are regular perhaps, in their outward observance of the instituted means of grace. They hear with attention and apparent seriousness ; they assent to the great truths of the gospel, and have a preference for sound and faithful preaching ; and while they are hearing the word, they are sensible, in a degree, of its weight and importance. Their minds are occasionally impressed with the realities of eternity, and they form resolutions, that they will not in future, as heretofore they have done, neglect their eternal concerns. The seed appears to be taking effect, and the prospect seems encouraging, that in due time, its genuine fruits will be exhibited. But, alas ! the scene is soon changed, and the prospect is reversed. "They go forth, and are choked with cares and riches, and pleasures of this life." The young go forth, and mingle with their

thoughtless companions in their scenes of vanity ; the more advanced in life *go forth*, and engage in their various pursuits of interest, ambition, and pleasure ; and both the one and the other quickly lose from their minds their solemn impressions and their serious resolutions.

Yes ; from the tender scenes of parental instruction and warning, from the impressive solemnities of the house of God, from the chambers of sickness and of death, where the fleeting vanities of this world are most affectingly contrasted with the ever during realities of the world to come, they go forth to the cares, and riches, and pleasures of this life, and the great and momentous concerns, which but a little before had arrested their attention, are soon gone from their thoughts. Some occasional misgivings, indeed, they may feel, a serious recollection now and then may touch their consciences, and involuntary strokes of compunction may give them moments of uneasiness ; the awful truth of God's word, like distant thunder, may still sound in their ears, some boding apprehensions may haunt their imaginations, and they may be promising themselves still that they will sometime make religion their serious business ; but at present the glare, and the hurry, and the din of the world allow them no convenient season for this all important purpose. Thus the seed of the word, in their minds, is choked, their consciences are stifled, their serious resolutions are waved and forgotten, and "they bring no fruit to perfection." "These are they who receive the seed among thorns."

But, blessed be God, some of theseed "*fell upon good ground.*" "And that on the *good ground*," says the Saviour, "are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience."

They "hear the word," they "understand it," they "receive it into an honest and good heart," they "keep it," and "bring forth fruit, some an hundred fold, some sixty, some thirty." Such is the Saviour's description of the good ground hearers. In order then, that the word may have its proper effect, and produce its genuine fruits, it must not only be heard but received ; it must be admitted to the mind as truth, and not, as in the case of the way side hearers, be refused, and suffered to lie exposed to every devourer. Not only must it be received, *anon* received, without thought or reflection, for the movement merely of the passions, as in the case of the stony ground hearers ; but it must be received with understanding and with the discriminating discernment of true faith, for the substantial nurture of the mind, and the lasting improvement of the heart. Yes, in contradistinction at once to the way side, to the stony places, and to the ground infested with thorns, the good ground hearers receive the word into an honest and good heart, and bring forth fruit with patience. Like new born babes, desiring the sincere milk of the word, that they may grow thereby, they receive the truth with understanding and with love ; and so far yielding themselves to its holy influence, as not immediately to lose it, amidst the cares, and riches, and

pleasures of this life, they hold it as their treasure and cherish it as their life.

It is observable, however, that even among good hearers there is a great difference of improvement under the means of grace; for while some bring forth fruit an hundred fold, fruit unto praise, and honor, and glory, others bring forth only sixty fold, and others again only thirty. But who, of this general class, would not wish to be of the most fruitful number?

Such, reader, is the striking representation, which the Saviour has given of mankind, under his gracious gospel. But is all this nothing to you? Is it not, indeed, a solemn consideration, that He, whose word the gospel is, whose dying love and redeeming grace it sets before you, and who according to the reception

you give it, will finally award to you the retributions of eternity, should so particularly notice, and describe, how you hear, how you receive, how you improve or abuse, the merciful and momentous dispensation? Has He not marked you with accuracy? has He not described you to the life? And will He not assuredly render to you at last an exact and righteous retribution? Has He not designated you so clearly, that you can be at no loss to which of His four general classes you belong? Be faithful then, in the application of the parable to yourself; and remember, that to you, as well as to others, the gospel will ultimately prove, either a savor of life unto life, or a savor of death unto death, "He that hath an ear, let him hear."

SILVANUS.

SELECTIONS.

EXTRACTS FROM MASSILLON'S SERMON ON MINISTERIAL ZEAL.

[We have received from a respected Correspondent, the following extracts from MASSILLON's celebrated Sermon on "Ministerial Zeal," which we are requested to publish for the benefit of those to whom his observations particularly apply. We think, with our Correspondent, that they may be read with advantage by the Clergy of the present day; and also by the higher classes among their hearers; and for their perusal particularly, we cheerfully give them a place in our WORK. EDITORS.]

THE morals of the people become every day more corrupt, because the zeal of ministers becomes more remiss; a torrent of crimes and offences overwhelm the face of the earth, because there are few apostolical men to oppose like a wall of brass the frightful inundation. The greater part of sinners live tranquil in their sins, because they no more hear those thundering voices, animated by the Spirit of

God, which only are capable of awakening them from their stupor. The world by having accustomed us to disorders and scandals, has made us insensible to them; we regard the mournful spectacle as an evil without remedy, which began with the world, and which will end but with the world; we think that the manners of the present day have been the manners of all ages; while we do not call to

mind those happy times, when a single prevarication, in a numerous church, was considered as a monster and a prodigy, and when sins which we consider as mere weaknesses, were punished by a separation from the assembly of the faithful. The truth is, my brethren, one great reason why christianity became corrupted was the corruption, the want of zeal, and the indolence of the clergy. The church would soon recover its former beauty, if we should embrace the faithful spirit of the primitive ministers of the gospel; every thing would change if we should change ourselves. The universality of vice, instead of justifying our unfaithfulness, witnesses against us, and renders us more criminal; it is owing to us that vice has become thus common, and infested so great a proportion of nominal christians; it is the unfortunate fruit of our defection and remissness; how then can this become our justification and excuse?

Still it is but too true, that the openness and frequency of transgressions are pleaded as an excuse to authorize our indifference to the salvation of our fellow men; and this is another source of the want of zeal.

But in truth, this is but a cowardly timidity, which dares not oppose common prejudices, and which regards the *frivolous approbation of men* rather than their *serious and eternal interests*; it is a criminal respect for men, which renders us more attentive and more sensible to our own present interest and comfort, than to the glory of God; *it is a carnal prudence*, which represents zeal and holy wisdom un-

der false ideas of excess, indifference, and rashness; a new pretence, which extinguishes all spirit of zeal in the heart of many ministers.

They honor their cowardice with the specious names of moderation and prudence; under a pretence that they must not carry their zeal too far, they have none at all; by wishing to avoid the rock of imprudence and over-engagedness, they often fall, without scruple, upon that of cowardice and indolence. They wish to be able to render themselves useful to sinners, and at the same time, render sinners favorable to them; that is to say, they wish to have their zeal applauded, to be able to oppose the passions of men, and at the same time, to secure their praises: to condemn the vices, which others love, and to be approved of those whom they condemn. But is there any means of applying a caustic to a wound without exciting pain? No, my brethren, let us not deceive ourselves; if that apostolical zeal, that magnanimous, wise, disinterested zeal, that zeal which feared not formerly to say to an Emperor, "Imitate David in his repentance, as you have imitated him in his sins"; if that zeal is so uncommon among us, it is because we regard ourselves alone, instead of seeking the glory of God and the salvation of sinners. Our views on entering into the ministry do not lead us to examine whether we shall be useful, but whether we shall be applauded; we esteem ourselves successful, no farther than we acquire honor in the eyes of men. Whatever would subject us to mortifications and reproaches

from them, although God should be glorified thereby, and his grace should make use of it to spread blessings upon our ministry, we avoid as a disappointment and unhappiness ; as if we were ministers for ourselves alone. Glory and infamy were regarded by the great apostle to the Gentiles in the same light, when he was discharging the duties of his apostleship ; he did not think it possible to please men, and be a true servant of Jesus Christ. But we would unite what that heavenly man thought could not be united ; though he learned, even in heaven, secrets which the ear has never heard. Let us not deceive ourselves ; the Son of God came not to send peace upon the earth, but a sword ; the truths of which we are the interpreters cannot please the world, because they condemn the world. If we expect that the gospel should be according to the taste of the world, and that the truth will find no gainsayers, we expect what Christ has foretold will never happen. The world will always remain even to the end, inimical to him and his doctrine ; it will always reply to us as the Jews did to Christ, "this is a hard saying ;" these truths are extravagant ; these measures impracticable ; and it is not possible to hear them without revolting against them. "This is a hard saying ; Who can hear it ?" The world will never change its language ; we must expect to find it always armed against us ; opposing the arms of flesh and blood to the spiritual armor of our holy warfare ; thwarting our projects ; rendering our labors abortive ; turning our doctrine into ridicule ; decrying our min-

istry ; and often attempting to injure our reputations with the poison of censure and calumny.

Have not ministers, animated with the Spirit of God, experienced contradictions, in all ages ? In succeeding to the zeal and ministry of the apostles, have they not succeeded to their tribulations and reproaches ? It was not by temporising with sinners that they converted them ; it was by combatting them ; it was not by flattering the great and the powerful, that they induced them to submit to the yoke of Christ ; it was by making them tremble, as Paul formerly did even kings upon their thrones, by the terrors of the holy word, by the frightful image of a judgment to come, and of the punishments reserved for the worldly minded and unchaste.

We however flatter ourselves with succeeding better by adopting another method towards the great and the powerful ; and this is a perpetual illusion which conceals from us our prevarication and weakness. We hardly dare show them, even at a distance, truths which displease them, which yet alone can be useful to them. Their most public and most shameful vices are to us like sacred things ; and we touch them only with circumspection, and with strokes so slight and tender, that they are not perceived. Our great object seems to be, not to convert them, but to forbear irritating them ; as if our ministry, as respects them, consisted in humoring them, not in converting them ; and in preaching to them the words of salvation in such a manner, that they cannot find any thing that regards and interests them. We persuade our-

selves that we ought not, by an indiscreet zeal to deprive the church of worldly greatness, which may be useful to it ; as if the church had need of an arm of flesh to support it ; as if men, plunged in sin, could be useful in the work of God ; as if it was necessary to flatter the great, for the maintenance of a religion, which was at first established by combatting their passions ; in fine, as if it was indiscreet not to use flattery and collusion in our ministry.

My brethren, let us not seek supports of flesh and blood for religion. Let us unite fidelity in our ministry with the respect and regard due to human greatness—what we owe to a love of the truth, with a proper regard to the rules of christian prudence. Religion does not authorize excesses and indiscretion in zeal ; it condemns only a fear of man, and the cowardly and interested views of self-love. Let us respect the great and the powerful, but let us not respect their vices and their sins ; let us render to their persons the love, the homage, and the regard which are due to them, but let us not render the same to their vices ; let us exhibit to the common people examples of submission and fidelity to the great, not of adulation and shameful meanness. The men of the world study enough to corrupt and blind them by the poison of continual flattery ; let us not prostitute our ministry to so unworthy a use ; but by a wise and respectful sincerity, let us preserve for them a resource for knowing the truth. If in consequence of our places and stations we have free access to them, let us not be occupied in advanc-

ing our own fortune, but their salvation. The only means of being useful to them is not to desire them to be useful to us. If we aspire at procuring their favor, we must begin by humoring their foibles. It is rare that their good graces are to be purchased but by weakness and base complaisance on our part. We should tremble when they load us with favors ; the higher they elevate us, the lower, we have reason to fear we are in reality degraded ; their gifts cost us dear, since they must, almost always, be purchased at the expense of truth, and of the dignity of our ministry. Not that the great are unsusceptible of the truth ; on the contrary, by their being the less accustomed to it, it would make the stronger impression. Their ruin generally proceeds from this source, that there is no person near them, who dares to show them the precipice, and reach forth a hand to hinder them from falling into destruction.

FRAGMENTS.

....

YE wise, and learned, you are deceived and led astray by your boasted reason. You adorn your minds with various knowledge ; you contemplate the courses of the stars, and explore the secrets of nature : you are, in the general estimation, prodigies of learning ; but even if your discoveries were as real, as they are chimerical, to what does it all tend, but to increase your pride, and to cause you to lose sight of your real ignorance ? for knowledge puffeth up. Learn that God resisteth the proud and giveth grace to the humble. What will your

extensive acquirements avail you, if God conceal from you the mysteries of his kingdom? If he leave you to wander without a guide in a world of doubt and uncertainty? Look well to your steps; the path is slippery, and infinitely more dangerous at the height of glory, which you imagine yourselves to have attained, than in an abject condition. Remember these words of Jesus Christ: "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight."

But as for you, little children, you who are meek and lowly, who feel your ignorance, and weakness; walk steadily in the light of the Sun of righteousness, which shines upon you; let the word of God be your only rule, receive it with faith, entreat him continually to render it "a lamp to your feet and a light to your paths." Meditate on it evening and morning, rising and lying down, night and day. Let the wise men of the age walk by the glimmering light of the flame which they have kindled, and the sparks which they have struck out. Be not affected by their contempt; the manifestation of the kingdom of God, and the assurance of your redemption by Jesus Christ, are infinitely preferable to all their knowledge. That calm and settled peace, which you experience in Jesus, will support you under your trials, will strengthen your weakness, will enable you to triumph at the approach of death, and

will render you "more than conquerors." *Gibert.*

DESCRIPTION OF THE PERSON OF THE APOSTLE PAUL.

ST. CHRYSOSTOM describes him as, "a little man, about three cubits (four and a half feet) in height. Lucian says he was "rather bald headed, with an aquiline nose, who travelled through the air into the third heavens" Nicephorus Callistus (Lib. 2. cap. 36.) says "St. Paul was small of stature, stooping, and rather inclined to crookedness; pale-faced, of an elderly look, bald on the head, his eyes lively, keen, and cheerful; shaded in part by his eye-brows, which hung a little over. His nose, rather long, and not ungracefully bent. His beard pretty thick of hair, and of a sufficient length; and, like his locks, interspersed with grey."

Toplady's Works—quoted by Evan. Intel

ANECDOTE.

ON the top of a hill, near to Hoddam castle, (England,) there is a square tower, over the door of which are carved the figures of a dove and a serpent, and between them the word *repentance*; whence the building is called the *Tower of Repentance*. It is said, that the celebrated Sir Richard Steele, while riding near this place, saw a shepherd boy reading his bible, and asked him "What he learned from it?" "The way to heaven," answered the boy. "And can you shew it to me?" said Sir Richard, in banter. "You must go by that tower," said the boy pointing to the tower of repentance.

REVIEW.

A Sermon preached at the opening of the Theological Institution in Andover; and at the Ordination of Rev. ELIPHALET PEARSON, LL.D. Sept. 28th, 1808. By TIMOTHY DWIGHT, D. D. President of Yale College. To which are added the Charge, by the Rev. JONATHAN FRENCH; and the Right Hand of Fellowship, by the Rev. JEDIDIAH MORSE, D. D.—8vo. pp. 39. Boston: Farrand, Mallory, and Co. 1808.

SELDOM has it fallen to the lot of a preacher to address an audience on an occasion of more solemn importance, or deep interest, than that on which the respectable author of this Sermon was called to speak. Occasions, indeed, have often occurred in which public curiosity was more excited, the fervor of natural feeling more strongly roused, and general expectation more on tip-toe for a splendid result. But if the grandeur of an occasion is to be estimated by its real importance, and by its fitness to engage the attention, and fill the hearts of the most sober, enlightened, and pious, the opening of the ANDOVER SEMINARY will yield to few that do or can occur. The value of the gospel ministry; its incalculable effects on the temporal and eternal interests of men; the probable influence of a Theological School, established on a broad foundation, conducted by able hands, supported by munificence altogether new and extraordinary, destined, as it is hoped, to continue and flourish

as long as the gospel shall be preached on earth, and to send forth many thousands of able and pious ministers into the church; together with all the vast and eternal consequences likely to flow from the system then organized and set in motion; these were the mighty objects presented to the minds of the preacher and his hearers, at the time and place in which this Discourse was delivered.

The reverend President did not forget either the grandeur or the solemnity of these considerations; and, in discharging the duty assigned him, he has acquitted himself in a manner honorable to his own character, and gratifying to the friends of the new Institution. We find in this Sermon the same dignity, force, and eloquence, which its author has so often displayed on other occasions, and which have long ago placed him in the first rank of American Divines. And we recognize, with still greater pleasure, a seriousness, an attachment to evangelical truth, and a deep sense of the importance of piety, orthodoxy, and faithfulness in ministers of the gospel, which cannot fail to arrest the attention of every reader.

This discourse is founded on *Matthew xiii. 52. Then said he unto them, Therefore every scribe who is instructed unto the kingdom of heaven, is like unto a man who is an householder, who bringeth forth out of his treasure things new and old.* The first ten pages are taken up in shewing the importance and ne-

cessity, of a learned ministry. It is truly humiliating that formal argument should be required, at the present day, to satisfy any reflecting mind on this point. But it is required. There are many persons wrong-headed enough to suppose and maintain, that even a moderate portion of learning is, not only not *necessary*, but scarcely even *desirable* in a gospel minister. Nay, if a man be "book taught," it is, with some, sufficient ground for denouncing him, as a "graceless intruder" into the sacred office. To those who are tempted to embrace opinions of this kind, we recommend the perusal of the following forcible paragraphs.

"There are, however, many persons in this and other Christian countries, who declare, both in their language and conduct, that the desk ought to be yielded up to the occupancy of Ignorance. While they demand a seven-years-apprenticeship, for the purpose of learning to make a shoe, or an axe; they suppose the system of Providence, together with the numerous, and frequently abstruse, doctrines and precepts, contained in the Scriptures, may be all comprehended without learning, labor, or time. While they insist, equally with others, that their property shall be managed by skilful agents, their judicial causes directed by learned advocates, and their children, when sick, attended by able physicians; they are satisfied to place their Religion, their souls, and their salvation, under the guidance of quackery. Among these people, men become preachers in a moment; and put on the qualifications for the Ministry, as they put on a coat. Multitudes of them can neither speak, nor write, nor even read, English with propriety. They can neither explain, nor understand, the great body of Scriptural passages. They profess themselves to be *set for the defence of the truth*; and yet know not what the truth is, nor what are the means of defending it. Should the Gospel be attacked by an Infidel; they are unable either to answer his objections, or to tell what are the proofs, on which its authority rests as a Revelation from God. Should the translation of a text be called in question; they could neither explain, nor defend it. Should a geographical, or historical fact be mentioned; or a local

custom alluded to; it might, so far as they are concerned, as well have been written in *Arabic*, as in *English*.

"At the same time, men of this character are incapable of the decorum, and dignity, which are indispensable in the desk. By mankind, at large, Religion is primarily seen in its Ministers; and, in the common apprehension, almost necessarily takes the degree of reputation and importance, which it actually sustains, from the manner, in which it is exhibited by them. If Ministers are respectable; Religion will by mankind in general be respected. If they are grave; it will be regarded with seriousness. If they are intelligent; it will be believed to be a compend of wisdom. If they are refined; it will be supposed actually to refine and purify man. If they are dignified; it will be believed to be noble. If they are pious; it will be acknowledged to be real.

"But if, on the contrary, Ministers are contemptible; Religion will be despised. If they exhibit levity in their manners; it will be considered as a mere collection of trifles. If they are ignorant; it will be supposed to be a mass of folly. If they are vulgar; it will be regarded, not by superior minds only, but ultimately by the people at large, as a system of grovelling doctrines, and debasing precepts, lowering the character of man to a degree, beneath even his natural degradation. If their deportment exhibits, on the whole, meanness and littleness of character; Religion itself will sink down to their level; and become the subject of disgrace, and the object of scorn and ridicule.

"I will not occupy the time of this assembly in refuting, any farther, the miserable shifts, and impious pretensions, by which these men endeavor to support themselves in this wretched cause. Without a shadow of argument in its favor, it can be embraced only by imposture, ignorance, or enthusiasm; and must always shrink from the touch of sober investigation. That it will continue to engross the attachment, and the labors, of many persons in this and other Christian countries, is certainly to be expected; for *it must needs be, that offences come; but woe to that man, by whom the offence cometh*. All that can be done by the friends of Christianity, towards an effectual resistance against this evil, is to lessen, as far as may be, the influence of those causes, from which it springs; and thus to prevent the existence of their effects. The Institution, whose birth we are this day assembled to celebrate, is designed, peculiarly, to accomplish this invaluable end. Its efficacy may in some measure be understood from the following considerations."

From page 10, to page 15, the author employs himself in pointing out the design, the importance, and the advantages of the *Andover Institution*. These are stated briefly, but with perspicuity and strength. The peculiar advantages of this Seminary are represented as consisting, in the gratuitous instruction, and other accommodations, which it offers to students; in a library sufficiently various and ample for the purposes intended; in a system of theological instruction more extended and complete than has been heretofore presented in any American Seminary; in the opportunity which will be afforded for rendering ministers useful to each other, by mutual aid in study, by the formation of early friendships, and by all those habits which tend to promote harmony and union in after life; in the purity of the doctrines which will be taught; and finally, in the enlightened and faithful inspection under which the whole Institution will be placed. Each of these points is so well illustrated, that we should be glad to transcribe the whole did our limits admit.

Dr. D. next proceeds to enumerate some of the qualifications of a good minister, describes very forcibly an ignorant, heterodox, and unfaithful one, and shews the immense importance of the Pastoral office. From his excellent remarks on the last particular, the following eloquent passage is selected.

"Trace, my beloved Brethren, now to be solemnly inducted into these Christian professorships, (one of you for a length of time already employed in the Ministry; the other still longer devoted to it, and on this occasion to be solemnly consecrated to its official duties;) trace,

with me, the high import, and immense utility, of the pastoral function. Take the simplest object, by which it can be illustrated: a single Sinner, making his escape *from the bondage of corruption into the glorious liberty*, and final privileges, of the *Sons of God*. See him humbled in the dust under an overwhelming sense of his guilt, and voluntarily prostrated at the foot of the cross. Emptied of all reliance on his own righteousness, and casting an eye of trembling faith towards that of the Redeemer, he becomes a suppliant for mere mercy; and commits his all into the hands of Sovereign love. From this period, *light arises* to him in the midst of the *darkness*, by which he was surrounded. Hope, serene, mild, and cheerful, as a morning of Paradise, dawns upon his anxious mind; and a beam of mercy plays around his broken heart. The rebel has now become a penitent, and a disciple. The prodigal has fled from the wilderness of famine and despair; and in all his rags and wretchedness is tracing his weary way to the house of his father, the mansion of everlasting peace, abundance, and delight. Instinctively he cries out, at the distant sight of this Glorious Being, "*Father, I have sinned against heaven, and before thee; and am no more worthy to be called thy son. Make me as one of thy hired servants.*" Angels have renewed their joy, to see an immortal mind, once *lost* to the divine kingdom, *found* again. The assembly of the first born have beheld with transport an Intelligent creature, once hopelessly *dead*, *again alive*, to live for ever. Trace this renewed child of *Adam* through the remainder of his life; struggling, feebly indeed, but faithfully, in the honorable conflict against lust, and sin, and Satan, and through the grace of *God* struggling with success. Behold him a child of the Highest; a follower of the Lamb; a blessing to himself; and a blessing to mankind; throughout his earthly pilgrimage. Accompany him to his dying bed; a place, to the wicked, curtained with terror, remorse, and agony, and opening to that melancholy region, which is overspread with *the blackness of darkness for ever*. Here, sustained by an unseen, Almighty hand, self approved, approved of *God*, his soul stands on the awful verge of eternity, serene, collected, superior to alarm, and smiling in conscious safety. At the call of its Maker, awful but delightful, it bids a cheerful adieu to these regions of sin and sorrow; and, stretching its pinions for its final home, wings its flight through the immeasurable vast, directed by an unerring and invisible Guide, to the place of its happy destination. Burst the veil, which hides the unseen world from mor-

tal eyes; and follow this renovated man to the bar of GOD. Listen, while the awful Judge pronounces, "*Well done, good and faithful servant. Thou hast been faithful over a few things: I will make thee Ruler over many things; enter thou into the joy of thy LORD.*" Pursue his entrance into that happy world. See the gates of life open to receive him. Hear the songs of transport and triumph, and survey with humble adoration the smiles of infinite complacency, which welcome his arrival. Behold him begin the immortal career of wisdom, virtue, glory, and felicity; and unceasingly advance from this happy gaol in the ascending progress towards perfection. See him day by day brighter, and better, and happier; more lovely in the sight of GOD; a richer blessing to the universe; a more glorious ornament to the divine kingdom; through ages, which cannot end. Of all these wonderful blessings, and of preventing the evils of endless sin and endless woe; the wretched character, and dreadful reward, of the impenitent; Ministers are the chief instruments in the hand of GOD. How immense is the evil prevented, on the one hand, and the good achieved on the other? Extend both considerations to hundreds, to thousands, to millions, of immortal beings; and you cannot fail to feel the nature, the importance, the glory, of the pastoral office."

Dr. D. thus speaks, in page 23, of that christian liberality, as extraordinary as it is honorable, which has founded this Seminary.

"Who have given birth to this school of Christ? A small, a very small number of Individuals; who have thus evangelically testified, that GOD has not showered wealth upon them in vain. This honorable disposal of property I know not how sufficiently to commend: while delicacy, perhaps, would on this occasion, forbid me to commend it at all. In justice to my own feelings, I cannot avoid saying, that it is property nobly consecrated to GOD, to Christianity, to the salvation of mankind. Nor can I hesitate to believe, that the *praise* of the Donors is already in a great part of the Churches in this land; or that the Children of many generations will rise up, and call them blessed. Can this bright example of love to the souls of men be, for a moment, out of sight to you, or any of your coadjutors in this benevolent design."

From page 23, to the end, the President successively calls the

attention of his hearers to the present "wonderful era" in the affairs of men, as an excitement to christian and ministerial exertion, to the loud and pressing call for ministers, which is heard on every side; to the approaching Millennium, which will be brought on by the instrumentality of Ministers; and to the duty of all, but especially of those connected with this Institution, to consecrate every power to the cause of truth and righteousness. On each of these objects his glance is rapid, but strong, clear, and interesting. We cannot forbear to add one more quotation from pages 26 and 27.

"For Zion's sake, my Brethren, let us, now, not hold our peace; for Jerusalem's sake let us give ourselves no rest; until her righteousness go forth as brightness, and her salvation as a lamp that burneth. On the efforts of the present generation, and on ours, if we are faithful, as truly as on those of others, depend the knowledge, the piety, the salvation, of the generations yet to come. The inheritance of those who are unborn is by the Father of the universe put into the hands of the Christians of this age, to be preserved, and managed. As faithful stewards, let us transmit the divine patrimony, not impaired, but improved. Let them see, that the trust has been faithfully discharged; and enter upon the possession, unimpovertished by the negligence, or fraud, and enriched by the diligence, care, and integrity, of those who have gone before them.

"The period, my Brethren, is hastening; the morning star will soon arise, which will usher in that illustrious day, destined to scatter the darkness of this melancholy world, and cover the earth with light and glory; the second birthday of truth, righteousness, and salvation. Soon shall the Church awake, and put on strength. Soon shall she be clothed with beautiful garments. Soon shall she behold GOD coming with vengeance, even our GOD with a recompense, to save her from all her enemies. Soon shall peace be extended to her as a river; and the glory of the Gentiles as a flowing stream. The Jews, provoked to jealousy, and roused from the torpor of eighteen centuries, shall behold a standard lifted up among the nations, and an ensign

among the people, summoning them again to the land of their fathers, and to the kingdom of GOD. Obedient to the divine call, *Judah and Ephraim*, no more twain, but one, shall hasten from the remotest regions of their dispersion; and the *receiving of them* be to the world as *life from the dead*. The heathen, with one immense and united suffrage, shall cast their idols to the moles, and to the bats. *Holiness to the LORD* shall be written, alike, on all the enjoyments, and all the pursuits, of man. The earth shall become one vast temple of JEHOVAH; and its morning and evening incense shall be wafted to heaven by the whole family of Adam."

From the foregoing analysis and quotations, our readers will perceive that this Discourse is worthy of its Occasion and its Author. The style is such as the public have long been accustomed to receive with approbation from his pen. Had we room, indeed, or the disposition to descend to verbal remarks, we might point out a few passages, in which the severe critic would find some ground for strictures of the minor class. And were President DWIGHT one of those writers, who, by their scarcity of solid matter, or by their literary foppery, invite particular attention to their dress and manner, we might be tempted to indulge a little in this fastidious work. But amidst so much substantial excellence as this Discourse possesses, both with regard to sentiment and language; and amidst so much evidence as it affords, that the author was more intent on the solemnity of the occasion, and the grandeur of his subject, than on pondering over words, adjusting figures, and rounding periods; our feelings concur with our judgment in applying only the language of respect and eulogium.

To the Sermon are subjoined, the *Charge to Dr. PEARSON*, by

Mr. FRENCH, and the *Right Hand of Fellowship*, by Dr. MORSE. Though addresses of this kind, provided they are *appropriate*, can scarcely be expected, at the present day, to contain any thing really *new*; yet these evidently partake of that spirit which the solemnity and importance of the occasion dictated; and, as compositions, are judicious, comprehensive, neat, and respectable in their character.

The Christian Monitor, No. IX.
Containing an Earnest Exhortation to a Holy Life; and a Letter to a Young Lady on Preparation for Death. By WILLIAM WAKE, A. M.

MANY great and laudable efforts have been made, within a few years past, to disseminate the principles of the christian religion, by the publication of small and cheap books. The present period, when compared with past ages, in this respect, may be denominated a new, and distinguished era. The accounts, which we receive from the Tract Societies, in Great Britain, and other parts of christendom, of the dissemination of religious Tracts, are truly wonderful. Our country has, also, caught a portion of this spirit, and is, in many places, making laudable exertions to extend the influence of the gospel, by books, as well as by preaching.

The importance of such efforts, to the christian cause, is obvious at first view. It is obvious, also, that in order to subserve the true interests of religion, such publications must be truly evangelical. Doctrines, when inculcated by books, at the fire-side,

and in a leisure hour, exert an influence over the sentiments of the religious public, as really, if not to as great a degree, as when they are taught from the desk. If, then great good may be done, by an extensive circulation of religious Tracts, which breathe the true spirit of the gospel; great mischief may, also, be done by books, which exhibit partial, discolored, imperfect, and unjust views of divine truth.

A religious Tract ought to be plain, familiar, and instructive. It should contain just views of doctrine and practice, without entering into metaphysical speculations or deep discussion. In these respects, we think many of the writers, who are now almost out of fashion, peculiarly excel. The latter half of the seventeenth century, and the beginning of the eighteenth, produced many plain, practical, judicious, and godly writers.

We are particularly gratified, when we hear of any design to rescue the valuable remains of such writers from the oblivion into which time is ever casting them. Many of these books have, within a short period, been published anew, and received such alterations in some part of the phraseology, as the present improvements in style imperiously demanded. We feel no objections to such *alterations*, as amount merely to a change of dress, and not of sentiment. On the contrary, we think, that with respect to many valuable ancient books, such alterations are necessary, to secure that attention to them, from the public, which is desirable.

It was with peculiar pleasure, that we saw the *Christian Moni-*

tor, No. IX. published in Boston, announced, as containing "*An Earnest Exhortation to a Holy Life*," and "*a Letter to a Young Lady, on Preparation for Death*," written by WILLIAM WAKE, archbishop of Canterbury. We had been accustomed to consider this distinguished Prelate, as a mild, amiable, pious, and very learned man. From his great celebrity, and the general ideas we had entertained of his character, as well as from the great number of editions through which they had passed, we felt a peculiar curiosity to peruse these newly published Tracts.

In reading them, we found, indeed, many truths of importance to every one who wishes to live a "*holy life*." But our expectations respecting the archbishop, were somewhat disappointed. We expected to have found more evangelical doctrine; a more explicit acknowledgment of the peculiarities of the christian system. We had supposed that archbishop WAKE believed in the doctrine of the Trinity; in the atonement of Christ; in the existence of a devil; in the eternity of future punishment; and in other particulars embraced in the Creed and Confessions of his church. But in looking through his book, as given us by the present Editors, we could find but very little evidence of such belief. We laid down the book, we frankly confess, with less favorable sentiments of the archbishop's piety, than we had before entertained. The subject and occasion of his Tracts, rendered it, we thought, next to impossible that, had he really been a believer in them, he should not have shewn his attachment to

many of the peculiar truths of the gospel, of which we could here discern scarcely a trace.

Still we were dissatisfied, at being obliged to suspect his hostility to these doctrines; particularly to the divinity and atonement of the Saviour, and to the divinity and personality of the Holy Spirit. We took up the book once more, and on looking into the Introduction, by the Editors, we found the following part of a sentence, on the 6th page; "We now present it to them (the public) with *little variation* from the original."

Having thus learned that there were "*variations*," we felt, that justice to the character of the archbishop demanded, that we should satisfy ourselves, whether he had really written, as it was represented by the *Monitor*. As the "*variations*," however, were declared to be "*little*," we could rationally expect, if any dependence were to be placed upon the pledged veracity of the Editors, (and upon this point we did not allow ourselves to doubt) to find only some obsolete forms of expression changed, and perhaps, some curious, or quaint, or learned sentence, not specially essential to the work, omitted. We could not expect to find any of the prominent and fundamental doctrines of the gospel suppressed.

Having obtained an ancient copy of the archbishop's works, professedly comprised in the *Monitor*, No. IX. we undertook to compare the copy with the original, for the purpose of ascertaining the nature and amount of these "*little variations*." The result of our comparison, in several respects, we shall now lay

before the public; and this, it is to be understood by our readers, is the special object of this review. The detail, necessary to accomplish this purpose, will of necessity, be somewhat long and tedious; but we beg the reader patiently to go through with it all, as, otherwise, he will not be able to perceive the justice of the remarks, which we intend to subjoin.

Sentences, or parts of them, which are copied from the archbishop's original work, as published by himself, we shall mark with *O*. Sentences, or parts of them, as they are printed in the *Christian Monitor*, we shall mark with *M*.

Doctrine of the Trinity excluded.

M. p. 48. "By your baptism you are engaged to believe in and obey, the only living and true God; the Lord Jesus Christ, who brought immortal life to light by his death; and his gospel of our salvation, which was verified by the descent of God's Holy Spirit."

This passage in *O*, is as follows.

O. p. 28. "By your baptism you are engaged to believe in and obey, God *the Father, the Son, and the Holy Ghost*; you must sincerely and heartily own God the Father as your Maker and Preserver; the Son of God as your Redeemer; and the Holy Ghost as your Sanctifier, Guide, and Comforter."

M. p. 79. "Dedicate and give up yourself to God, renouncing the lusts of the flesh," &c.

O. "Dedicate and give up yourself, to God *the Father, Son, and Holy Ghost*, renouncing the devil, the world, and the flesh," &c.

A second class of "*little variations*" may be found, in those sentences, which in *O*, respect the *satisfaction*, or *atonement* of Christ.

M. p. 11. "Through his Son Jesus Christ will both pardon," &c.

O. p. 4. "For his Son Jesus' sake, will both pardon," &c.

M. p. 81. "Begging mercy as commanded you by Christ."

O. p. 49. "Begging mercy for Christ's sake."

In the same manner *through Christ* is put in the room of "*for Christ's sake*," at page 86, M. and again at page 37, *Letter on preparation for death*. So at p. 50, "humble dependence on the mercies of God, *through the merits of Christ*, for pardon," &c. is put for "humble dependence, on the mercies of God, *and the merits of Christ*, for pardon," &c. in O. At p. 28, the following is struck out of M. "In the end of the *Confession*, you pray God, *for Christ's sake*, to grant," &c.

We doubt not, there are many readers who will not, at first sight, perceive the difference between granting a favor *through Christ*, and *for Christ's sake*. It cannot, however, escape the notice of more intelligent readers, that the *former* is the dialect of those who deny the doctrine of the atonement, and regard Christ as only an inferior and constituted *medium*, through which blessings flow to men; while the *latter* is the language of those, who believe that Christ, by his obedience and sufferings, has merited and purchased all the good dispensed to men, and "bought them off from the curse of the law."

We wish not to wound the feelings of the authors of "little variations;" but, we would inform them, that one sentence, acknowledging the doctrine of the atonement, has (we presume unwittingly) escaped the otherwise universal ravages, which they have made, of this funda-

mental truth. The passage is in M. p. 19. "When we had deserved the wrath of God for our sins, then did Jesus Christ shed his most precious blood to *make atonement* for us, and to obtain our pardon and forgiveness."

A *third class* of "little variations" are those, which respect the pre-existence, and subsequent *incarnation* of Christ.

M. p. 20. "Since, then, the ever blessed Jesus, died a most painful death," &c.

O. p. 10. "Since, then, the ever blessed Jesus, *the Son of God*, came down from heaven, became a man, and died a most painful death," &c.

M. p. 28. (Letter) "That Christ should perform the covenant of unsinning obedience," &c.

O. p. 29. "That Christ, *taking our nature upon him*, and so becoming the seed of the woman, should perform," &c.

See a similar "variation," p. 17, (Letter.)

M. p. 30. (Letter) "Though there be many revelations, which you cannot understand the possibility of; yet you must undoubtedly conclude, &c.—you ought firmly to believe them," &c.

O. p. 32. "Though there be many revelations, which you cannot understand the possibility of; *as that God became man, was born of a mother, still remaining a virgin, that he suffered and died, and yet lives for ever*; yet you must undoubtedly conclude," &c.

After all this vigilance, however, one solitary passage still survives.

M. p. 18. "Our heavenly Father had pity on us, and sent his own Son, *out of his bosom*, to be our Saviour, and Redeemer," &c.

Such oversights may be *easily* corrected in a second edition, as they certainly are very rare.

A *fourth class* of "little variations" is those, which respect the *divinity*, and *personality* of the HOLY GHOST.

M. p. 22. "Scriptures written and inspired by the *spirit of God*."

O. p. 12. "Scriptures written and inspired by the *Holy Ghost*."

M. p. 49. "Scriptures which were written by men, *divinely inspired*."

O. p. 29. "Scriptures which were written by men, inspired by the *Holy Ghost*."

M. p. 92. "The grace of our Lord Jesus Christ, the love of God, and the fellowship of his *holy spirit*, be with me" &c.

O. p. 57. "The grace of our Lord Jesus Christ, the love of God, and the fellowship of the *Holy Ghost*, be" &c.

It will be remembered, that this is copied by the archbishop from 2. Cor. xiii. 14. so that M. is a "little variation" from the *Apostle*, as well as from archbishop WAKE. No matter; Dr. PRIESTLEY has discovered that St. Paul sometimes "reasons inconclusively."

M. p. 50. "Holy Ghost," in O, is printed "God's Spirit;" and "his Holy Spirit" is varied to "his spirit."

The word "Spirit," with a capital letter, denoting a distinguished personage, in O, is printed "spirit" in M. at p. 22; three times at p. 23; at pp. 41, 51, and 87. At 23, M. *its* is put for *his*, referring to the Spirit; so, on the same page, *which* for *who*, bearing the same relation.

We presume, we do not mistake the object. This, it is well known, is the *fashion* with those, who deny the *personality* and *divinity* of the Holy Ghost, and regard the Spirit of God merely as an attribute like his omniscience, or as a gift or blessing, like his grace. All distinguishing characteristics of *personality*, both in the printing and phraseology, are therefore taken away. The archbishop, with respect to these points, has undergone a thorough metamorphosis, and, as far as we have

discerned, not a trace of the Holy Spirit's *divinity*, or *personality*, is left in the volume before us.

We presume our readers, as well as we ourselves, begin to be wearied with long quotations and repetitions. We will strive to abridge what still remains.

A *fifth class* of "little variations," is of those, which respect the *devil*.

The word *devil* in O. is left entirely out in M. at pp. 11, 12, 19, 23, 25, 26, 38, 44, 48, 79, and 28, (Letter.) In other places it is *varied* into many forms. In p. 20, it is transformed into "*hell*;" in p. 23, into "*this evil spirit*," (that is, as the connexion shews, the bad disposition of men;) in p. 24, into "*ungoverned passions*;" in p. 44, into "*evil passions*;" in p. 46, into "*evil passions*," again; in p. 46, into "*your lusts*;" in p. 22, (Letter) into "*evil men*." So "Satan," p. 23, is transformed into an "*adversary*;" and p. 80, into "*our enemies*." In short, the Monitor is entirely cleared, of every appearance of this arch-fiend, in his own proper dress, and form. We have heard of the devil's *transforming himself*; but we never before knew, that others had power to make him undergo so manifold *transformations*.

A *sixth class* of "little variations" is of those, which respect *future and eternal punishment*.

The word *hell* seems to have something peculiarly disgusting in it, to the Correctors of the archbishop. It is therefore left out, M. pp. 18, 38, 47, 90, and other places; and some softer word is substituted. Future punishment

is not, however, totally excluded, in the "variations;" though its *perpetuity* disappears, under the transforming hands, of the venerable prelate's new Editors. Thus,

M. p. 32. "Is this such a pleasant life, and desirable death, that it is wisdom and prudence, for the sake of them, to run the hazard of future and unutterable torments?"

O. p. 18. "Is this such a pleasant life, that it is worth to be damned for to hell torments, to all eternity?"

M. p. 43. "They (the wicked) are cast into outer darkness, where there is weeping, and wailing, and gnashing of teeth. A heavy doom," &c.

O. p. 25. "They are cast into outer darkness, where is weeping, and wailing, and gnashing of teeth; not the least glimmering of hope to all eternity. These are the goats, that, being set on the left hand, must hear that doleful sentence, depart ye cursed, &c. A heavy doom," &c.

In page 45, *M.* 26, *O.* the following is all omitted. "O dreadful words! Everlasting fire! Eternal torment! How does the thought of this sink, and break their hearts, and fill them with the deepest horror, and despair! *Who can dwell with everlasting burnings?*" (This last sentence, which is a quotation from Scripture, appears in *M.*) The archbishop proceeds thus to comment upon it. "Who can; and yet the damned sinner *must*, though in the most raging and impatient manner. After they have lain thousands and millions of years, in that place of torment, yet is there not a moment less to come; there is a whole eternity still behind. The worm *never* dies; the fire is *never* quenched."

All this, the Editors of *M.* have thought proper, entirely to omit. The same "variations," in substance, may be seen at p. 46, 90, and 34, (Letter.)

After all this severe castigation, the pious archbishop, so thoroughly believed in the *perpetuity* of future punishment, and has so interwoven it, with his work, that one sentence appears to have escaped all the vigilance of his pursuers. *M.* 50. Speaking of Christ, who will judge the quick and the dead, it is said, "but will sentence the wicked to *everlasting misery*." One solitary witness only surviving, of all the host, which the venerable prelate had marshalled!

———"Faithful only he,
His loyalty he kept——
Nor number, nor example, with him
wrought,
To swerve from truth——
Though single."

We have tried the patience of the reader so long, by "extracts," that we shall detain him but a moment more, on this ground.

The good archbishop was so old fashioned, as to believe, in the propriety and expediency of *Creeds*. He has fallen upon this subject, no less than four times, in his little treatise. The new fashioned Editors have fallen upon him as often, not forgetting, we conjecture, the sage maxim of Horace, "*Sæpe stylum vertas*." The "variations" are in *M.* p. 27, 49, (thrice.) At p. 49, however, we were somewhat surprized to see the following sentence inserted in *M.* by the Editors, in place of a long sentence, by the archbishop, on *Creeds*. "There are, however, what *enlightened* christians have in *all ages* acknowledged, certain *essential* articles of the christian faith."

We hope this sentence will be remembered.

One "little variation" more ought not to pass unnoticed. The archbishop had been recommending serious and diligent attention to the scriptures. "Next to them," says he, "I shall refer you only to that pious and most useful book, The whole duty of man." In *M*, p. 83, it stands thus: "Next to them, *I recommend the perusal of books which are written with the CATHOLIC and pious spirit, breathed in the gospel.*"

We can trace "variations" no longer, though many more might be cited; but shall close this part of our unpleasant task, by submitting to the reflection of our readers a fact, which we deem deserving of notice. The Letter on "Preparation for Death," is introduced by the archbishop in the original work, by a short but very pertinent letter, explanatory of his design, in writing to the young lady to whom the whole was addressed, on so serious a subject. This the Editors of the Monitor have thought proper to omit, without the least notice. The reason of this omission may possibly be discovered in the following extract from the suppressed letter.

"Religion, madam, is none of those things, which *change with the fashion, and accommodate themselves to the mode.* And though we have, of late, met with some who have endeavored, upon the foundation of christianity, to erect a scheme of *court-divinity*, by making the way to heaven both *brouder*, and *smoother*, than it is; yet both the projectors, and those that follow them, will sadly find themselves mistaken, in the end: when the one shall perish for *betraying their Master*, and the others be condemned for not rejecting their *innovations.* (Let. p. 6.)

The reader may, by this time perceive that our good opinion of archbishop Wake, which we

had almost lost, by reading the Monitor, was happily restored, and rather increased, certainly confirmed, by a perusal of his original work. Some reason, at least, will be seen, why we should put a very different estimate upon the genuine portrait, from what we put upon the caricature.

Could we do it, consistently with the responsibility we feel, we would gladly withhold the remarks, which by the present review are irresistibly forced upon us, but which, we are fully aware, can hardly be expressed, without incurring very unpleasant imputations. But as our consciences acquit us of any disposition to undue severity, or to "set down aught in malice," we must be allowed, in this instance, to discharge a painful duty.

In their short "introduction," the Editors of the Monitor advertise the public, that "on perusal" this "work" of archbishop Wake "is found to be an excellent compendium of christian duty. The style," they say, "is plain and impressive. *The author's sentiments in divinity appear to have been rational and evangelical.* His little book in a concise manner unfolds the great obligations of christians, and urges the motives of the gospel towards a diligent and persevering discharge of them." To this ingenuous praise we gladly record our most hearty consent; and it is with no ordinary satisfaction that we receive from the Editors of the "Christian Monitor" this explicit avowal, that "the sentiments in divinity" of archbishop Wake "appear" to them "to have been *rational and evangelical.*" Yes, it is with peculiar pleasure, that

we receive from them this solemn and public pledge, that they hold as "rational and evangelical" the doctrines of a Trinity of persons in the Godhead, of the essential divinity, the pre-existence and incarnation of the Son of God, of the divinity and personality of the Holy Spirit, of atonement, of regeneration, and justification by faith, of the existence and temptations of the devil, and of the eternity of future punishment: for that these were the "sentiments" of archbishop Wake must be evident from the quotations above exhibited, and will, we presume, be denied by no one. These "sentiments," indeed pervade his whole book, and are the grand means by which he "unfolds the great obligations of christians, and urges to a diligent, and persevering discharge of them."

But if the archbishop's book was "*found*" by the Editors of the "*Christian Monitor*" "to be an excellent compendium of christian duty," "containing the *truths* of religion," in a "style plain and impressive," and "particularly adapted to the greater proportion of readers;" it is obvious to ask, and we feel constrained most seriously to ask, what occasion was there, for their "*little variation* from the original?" If the "sentiments" contained in it "appeared" to them "to be rational and evangelical," why should those "sentiments" be either "varied," disguised, or suppressed? Why not give the work to their readers, in its "original" and genuine "excellence?"

"*Little variation* from the original!" But is it indeed "*little*?" Are the doctrines, which,

in our quotations we have had occasion to notice, if "rational and evangelical," as these Editors acknowledge them to be, yet of so "little" consequence, that such a "variation," in respect to them, as clearly evinces an intention to suppress, or conceal them, may justly be denominated "little?" Would it have been so denominated, by the excellent prelate in whose work this "variation" has been made? Will it be so considered by an intelligent christian public?

What would the venerable archbishop think, could he rise from his grave, and read his "excellent compendium" as modelled by his new Editors? What would he think, to see the great doctrines of the gospel, which were so dear to his heart, and of which he was so strenuous an advocate, under the saving pretence of "little variation," all swept from his book, by the ruthless hand of modern liberality? What *could* he think of an "*Exhortation to a Holy Life*," in which these grand peculiarities of christianity, ever grasped by him as an anchor of the soul, were not allowed to appear? And what must the religious public, who so generally believe in these doctrines, think, when in the face of a solemn declaration, that this treatise has undergone but "little variation," they find, that in fact the very substance and life of it are taken away? Is it possible, that the Editors of the "*Christian Monitor*" can be ignorant of the *fundamental importance*, attached, by the religious public at large, to the doctrines, which they have been so sedulous to banish from their book? Is it then fair, is it in-

genuous, nay is it honest to tell that same public, that they have made in this book but "*little* variation from the original?"

No; it is not a "*little* variation." It is taking away the very fundamentals of the christian system; doctrines acknowledged to be "*rational and evangelical*;" and leaving the mutilated treatise, comparatively, but a lifeless, spiritless mass. For as these doctrines constitute the very bones and sinews of the original work, depriving it of these is depriving it at once of its symmetry, its strength, and its life.

But the thing, of which we here complain, may be viewed in another light. It is a grievous wrong done to the venerable author of the original work. To represent him as writing "*An Exhortation to a Holy Life*," and a "*Letter on Preparation for Death*," and yet studiously avoiding the peculiarities of the gospel, and excluding many of its fundamental truths, is doing him an injury, in the view of christians at large, which cannot easily be repaired. Were archbishop Wake now living, would any man, or association of men, dare use this liberty with him? Were he living, indeed, we would gladly leave it to his own pen to vindicate his character. But no; had he been living, we should not have seen his work, "*altered*" as it now appears, in the "*Christian Monitor*." Peace to his venerable ashes! Sorry we are truly, that they should be disturbed, by making him the tool for propagating *modern divinity*. Let the character of the dead be sacred. Let it remain such as it was when they departed. Above all, let not such il-

lustrious men as archbishop Wake, be pourtrayed in false colours, when they are in their graves.

But is not the venerable prelate, in the instance now before us, pourtrayed in false colours? It is a maxim in jurisprudence, that *suppressio veri*, (the suppression of truth,) as well as *suggestio falsi*, (the suggestion of what is false,) destroys the veracity of a witness. And when the leading and fundamental doctrines of the gospel, which the archbishop embodied in his writings, are taken away, those writings are no longer his, and it is injurious to his character to publish them under his name.

Could the Editors of the *Monitor* deem it necessary to buoy up a sinking cause by means of a venerable name? To come out with an *original* production, entitled "*An Exhortation to a Holy Life*" and a "*Letter on Preparation for Death*," excluding the peculiarities of the gospel, might, indeed, have drawn down upon them the animadversions of the religious public. But to publish the same thing, under the revered name of one, who, "*though dead yet speaketh*," would answer, it might be hoped, two important purposes. General veneration for the illustrious dead might shield the work from censure; and the celebrity of his name give it a credit and currency which the names of the anonymous Editors would fail to procure.

The ingenuousness of such management, however successful, we confess ourselves at present unable to discern. If the cause, which the Editors of the "*Christian Monitor*" are engaged to

support, though adverse to "sentiments" which to them "appear to be rational and evangelical," be, nevertheless, really founded in scripture and truth; why not appear in the open field, and avowedly and magnanimously erect and rally round their standard? Surely the cause of truth can never require, for its defence or support, a resort to subterfuge, to stratagem, or to any dishonorable weapons. If *modern divinity* be well founded, it can need no means, other than those of scripture and fair argument, to ensure its success, and effectually to overthrow all "sentiments" opposed to it, however "rational and evangelical they may appear to be." If it be not well founded, all the efforts of its advocates will finally fail of their object.

But it may be asked, what heresy does the work under review contain, as published in the "*Christian Monitor*?" Were we to answer directly, we might say, none; but then we should reserve to ourselves the privilege of qualifying and explaining. A witness gives his testimony in a pending cause, but in doing it withholds an essential part. So far as he goes he tells nothing but truth; but this witness, nevertheless, is false. By withholding truth, he may do as much injury to the right of the cause, as if he had sworn directly to a falsehood.

What intelligent mind does not see, that the most hopeful method of undermining the great truths of the gospel, which hitherto have stood the shocks of ages, is to leave them out of sight? On this plan the late Dr. Taylor of Norwich, the great master of modern

Liberalists, practised with distinguished success. Examining his "*Key*," a very able writer, in the *Christian Observer*, has the following pertinent and judicious remarks.

"Of all fallacies, none are more plausible and seductive, or more extensively injurious in their consequences, than those which present a part and an inferior part, of the truth, for the whole. Suspicion is disarmed by what the judgment assents to; and opposition is not excited, by the express denial of what it would perhaps regard, as still more worthy of belief. Meanwhile, the *pretermitted portion* of truth operates with the slow, silent, persevering, and secure virtue of a *negation*; and the reader finds himself reasoned out of an important part of his creed, without being once sensible, that it ever came into discussion. Thus a discourse, professing to teach the nature of Christ, if it dwell exclusively upon the excellence of his moral character, is calculated to produce a disbelief of his divinity. Thus, likewise, when the example of fortitude, and the attention to the truth of his doctrine, which he gave in his sufferings, are made the sole subject of the discourse, the atonement, then principally affected, is really, although insensibly undermined." These remarks we quote, as deserving of general consideration, and as applying, particularly, with their whole force, to the mutilated work now before us.

Attempts, not unlike the one present, to exclude, and render unpopular, doctrines, which, by the generality of christians are held as essential, we have before

had occasion to notice. We lament that an extensive plan of this nature is apparently in operation. Ungrateful as the service may be, we deem it our duty boldly to raise our voice against all such fraudulent dealing with the public. Venerable men, long known and endeared to the church of God, ought not to be abused, by compelling them to lend the influence of their names, to propagate a system of religion, in which they never trusted, and which, as a substitute for the whole gospel of Christ, they would have viewed with abhorrence. Attempts of this nature, therefore, we cannot, without wronging our own consciences, suffer to pass, without an effort, on our part, to awaken the christian public to the solemn imposition.

If any of those "Ministers of the gospel, under whose" respectable "patronage the Christian Monitor is composed;" or the

"Society for promoting christian knowledge, piety, and charity" whose agents they are, should feel themselves implicated in this review, our pages are open to their vindication; and happy should we be could we be authorized publicly, to acquit them of any participation in the fraudulent management, on which we have been compelled to animadvert. Far be it from us to hinder, we would rather promote, their usefulness. We presume the "Society" at large were not privy to the fraud, which we have attempted to expose: and that when they understand it, they will join with us in its reprobation. We trust indeed there is yet too much generosity, too much reverence for the illustrious dead, too much discernment of right and propriety, in the clergy, and in the public of our country, to sanction such a practice by their approval, or their patronage.

REVIEW OF REVIEWS.

Farther Remarks on the THEOLOGICAL INSTITUTION, in Answer, occasioned by the Review of its Constitution and Statutes, in the Monthly Anthology.

(Continued from page 424.)

THE Reviewers in the *Anthology* first endeavor to persuade their readers, that they are not biassed by the consideration of "the kind of opinions to be taught in the Seminary." Immediately after this attempt, the design of which cannot be mistaken, they labor abundantly to

discredit the Seminary, by proving that its creed contains a certain kind of opinions. But it is to be remembered that, in their long labor to expose this creed, there is not the least attempt to prove any of its doctrines false. On the contrary, it plainly appears, from several intimations, that they have no disposition to inquire, whether the sentiments of the creed are true or false. It must be confessed, that we are singularly situated, having undertaken a reply to Gentlemen, who set themselves to oppose a creed, not because the senti-

ments, which it contains, are *erroneous*, but because they are called by a particular name.

The Reviewers finally state their "objections to the imposition of *any* creed whatever." These objections we shall now examine.

Their first objection to the use of creeds is, *that they are founded on the assumption, that the essential doctrines of christianity are not distinctly and explicitly expressed in the language of the volume which contains them.* On this we remark, first, that if the objection prove any thing, it proves too much. It will operate directly against *preaching* the gospel, or explaining the truths of revelation by ministers. Of what consequence is the sacred office, if in the illustration of religious doctrines, or precepts, ministers confine themselves wholly to the expressions of Scripture? What is the value of *preaching*, if it consist in merely reading or reciting from memory, *passage after passage from the Bible?* How different from this was the conduct of Christ to his two disciples, whom he met on their way to Emmaus? The doctrines which related to himself, were clearly revealed in the Scriptures of the Old Testament. But how did he instruct his disciples in these doctrines? By merely quoting the words of Scripture? Far otherwise. Διηρμήνευεν, he *expounded*, or *explained*. τὰ περὶ ἐαυτοῦ, the *doctrines concerning himself*. His conduct did not imply that the words of inspiration, expressing those doctrines, were ambiguous; but that his hearers were

ἀνοήτοι, *inconsiderate, thoughtless men*, and βραδεῖς τε καρδία, *indocile, slow to perceive any thing in their own minds.* And is not this the character of men in general? Take another example. Philip the Evangelist met the Eunuch, and found him reading the 53d chapter of Isaiah. This man felt the want of an instructor, that he might understand what he read. Philip, beginning at that Scripture, preached unto him Jesus. But how? By repeating the passage, and others like it? How then could he have instructed the Eunuch? Let it be recollected, that the Scriptures, which Christ and his apostles expounded, were given by inspiration of God. The doctrines revealed in them were not ambiguously expressed; but the disciples and the Eunuch needed instruction. In the same condition are the bulk of mankind, who enjoy the gospel. Now if a christian minister, in explaining the doctrines of revelation, may use other words, than those of Scripture, without which there can be no explanation; then it is evident, that the same kind of words may be used by a body of christians, to express their opinion of those doctrines.

In order to prove the propriety and necessity of creeds, it is sufficient to observe that, without them, or something equivalent to them, *it is impossible to make an intelligible and satisfactory declaration of our sentiments, or a clear discovery of the sentiments of others.* This is a plain fact; but it is not to be ascribed to the ambiguity or imperfection of the

scriptures. When we undertake to express in a creed the doctrines of religion, or by proper reasoning to defend them; we do it upon the supposition, that they are distinctly and unambiguously taught in the language of scripture. It is on this principle we contend, that the belief of certain truths is essential to the christian character; and that the denial of such truths, justly forfeits our christian confidence. How, then, is it to be accounted for, that the use of scripture words and phrases does not make known a man's religious sentiments? We account for it in this way. Although the words of scripture are in themselves sufficiently perspicuous and expressive; they have, by use, been greatly perverted from their true sense. Different men use them to express different and opposite opinions. So that, *as they are used and understood by men*, they are ambiguous and indeterminate in their meaning. Hence the difficulty and impossibility of making known our religious sentiments by the use of scripture words. Whether a man be a Trinitarian, or Antitrinitarian, an Arian, or Socinian, a Calvinist, or Arminian, a Presbyterian, or Episcopalian, a Congregationalist, or Baptist, a Methodist, Universalist, or Quaker, cannot be determined by his professing to believe the scriptures, or by his using scripture words and phrases. Because men of all sentiments unite in this same profession, and in the same use of scripture words. As circumstances are, it is absolutely impossible, by the use of scripture words, to make known our sentiments determinately. Accord-

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ingly, there can be nothing more absurd or imposing, than for a man, whose opinions we wish to ascertain, to attempt to satisfy us by repeating passages of scripture. We already take it for granted, that he professes to believe the Bible, and is willing to repeat and subscribe any part of it. Our object is to know, in *what sense* he believes the Bible, and *what construction* he puts upon the passages, which he repeats. If he still continue to repeat scripture words and phrases, without explaining them, he does nothing, but *disguise his sentiments, and mock our inquiries*.

It is in vain to urge the *perspicuity* and *perfection* of the scriptures, as an objection to creeds. It is a principle, for which we shall not cease to contend, that the scriptures plainly teach us the will of God, and afford a perfect rule of faith and practice. Our zeal to defend this great Protestant principle will not, we trust, fall below the zeal of those, who oppose the use of creeds. We consider the scriptures, taken together, to be most wisely and graciously adapted to impart religious knowledge, and to conduct men to happiness. But the words of scripture are not adapted, and were never designed to make known to others, what views we entertain of the doctrines of revelation. Or, to express it in a different manner; we cannot, by using the words of scripture, make known to others, how we understand those words. The question which, in this case, we propose, is not this; *what passages of scripture relate to a particular subject*; but, *what mean-*

3 M

ing do men affix to those passages? If we wish to discover the mind of *God*, we inquire what the Bible says, and endeavor to ascertain its true sense. But if we wish to discover the sentiments of *men*, we inquire, how they understand the declarations of scripture. If passages of scripture, relating to a particular doctrine, never had been, and never could be understood in different and opposite senses; the mere repetition of those passages might be a sufficient declaration of a man's faith. But how is it possible to know, what a man's sentiments are, from his repeating scripture expressions, while we are wholly at a loss, whether he use them in one sense, or in another sense directly opposite? Such a different use of scripture expressions, we repeat it, is not owing to any uncertainty or ambiguity in the language of inspiration; but to the dishonesty, prejudice, and perverseness of men.

If it be asked, what right we have to determine the sense of scripture; and how we know that the sense, which we adopt, is the true sense? Our reply is: we have a right to determine the sense of scripture *for ourselves*. We must determine for ourselves. Nor can we, as far as *the essential truths* are concerned, think this a difficult work. We cannot think our sense of scripture *uncertain* and *questionable*, because we believe the grand position of these Reviewers; *that the essential doctrines of christianity are distinctly and explicitly expressed in the language of the Bible*. If they assert that we ought, after all our examination, to feel doubtful, whether

we have found the true sense of scripture; or if they assert that others, who adopt different and opposite senses, are as likely to be right, as we; they implicitly deny their own position, and so make the language of scripture ambiguous and unintelligible. If one doctrine, or one sense of scripture is as likely to be true, as another; or if we are to suppose that men, who embrace the various and opposite opinions of the present day, are equally candid, honest, and pious; then what becomes of the position, *that the essential doctrines of christianity are distinctly and explicitly expressed in the language of scripture?*

After these remarks, and all that has lately been published in favor of creeds, but little need be added on the reasoning of the Anthology. "If the doctrines of the gospel," say these Reviewers, "are clearly stated in the scriptures, then surely there can be no comparison between the evil of using a few more words in order to retain the very language of inspiration, and the danger of error in substituting our own unauthorized diction." This is said in answer to the notion, that creeds are merely *short and convenient compends* of gospel doctrines. We should have no objection to using a few, or many more words, in order to retain the very language of inspiration, if by this the end of creeds could be answered. But the fact is, in what way soever we account for it, the indisputable fact is, that when we wish to discover a man's religious sentiments, his using more words in order to retain the very language of inspiration has no effect, but

to disguise his sentiments ; unless he be willing fairly to explain to us, in what sense he understands the inspired language. The notion of these Reviewers on this subject, is totally inconsistent with the practice of all, who reject creeds. Do they, in preaching, in prayer, and in conversation, take care to express all their religious sentiments in scripture language ? Do they on all occasions use "a few more words, in order to retain the very language of inspiration," rather than incur the danger of error by using "their own unauthorized diction ?" Are they distinguished from others by their profound reverence for the word of God ?

The Reviewers proceed to state the subject in another manner. "Should it be asked : May not a christian society declare, in *what sense* it understands the words of scripture ? we must take the liberty of bringing this plea also to a point. The doctrines concerning which the declaration is to be made, are either clearly revealed, or not. If *clearly* revealed in scripture ; there can be no doubt of the true sense among honest men, and therefore the declaration is useless." But is it to be taken for granted, that all, who profess to believe the scriptures, are *honest* men ? If among those, who call themselves christians, much prejudice, dishonesty, and enmity against the truth should be found ; it must make some alteration in the argument. If there are many, who, like the Pharisees, formerly, pretend to respect the scriptures, and yet make void the word of God ; it is not a matter of small consequence to the christian

world, to ascertain who they are. But this can never be done by that, which is common to them and all others.

If it be said, that creeds are exposed to the same abuse and perversion with the scriptures, and may be assented to with the same dishonest views ; it is granted. We have no reply but this. If the terms of a creed should in process of time be so applied, as to become ambiguous, and accordingly afford no assistance in determining the sentiments of men ; the christian world may consistently introduce other creeds, or employ other expressions of a more unequivocal signification. For while the scriptures are designed to be a universal and perpetual rule of faith and practice ; a creed, like preaching, is limited in its design, and must be framed with reference to particular circumstances. The word of God endureth for ever. But error is ever changing its shape and operations, and calls for corresponding measures in order to guard against its fatal influence.

The second objection of these Reviewers is, "that creeds are directed against the honest and conscientious, and operate, as temptations and premiums to dishonesty." This we consider, as a very unguarded assertion. How are creeds "directed against the honest and conscientious ?" The Reviewers seem to think, that *honest* men cannot believe what is contained in creeds. For if any honest man sincerely believes, and conscientiously subscribes them ; how is he injured ? How are creeds directed against him ? Their assertion cannot be true in any sense,

except of those who do not cordially believe what a creed contains. But if an *honest* man disbelieve the sentiments of a creed, it is not to be supposed, that any consideration will induce him to subscribe it. He regards no premium, as a compensation for the sacrifice of a good conscience.

As to dishonest men, no formulas can prevent them from creeping into the church, and propagating, as far as they can, their erroneous opinions. But though dishonest men cannot be kept out of the churches; yet the churches, by proper measures, may preserve themselves from the disgrace of countenancing erroneous principles. In their creed, they openly avow what their sentiments are. If a man of contrary sentiments join with them under a false pretense; his dishonesty does not impair their honesty. If one, who disapproves a creed, still subscribes; is the creed to be blamed? Is the law, which requires a civil oath, to be blamed, because it is the occasion of wicked men's perjuring themselves, and injuring their neighbors? But the objection of the Reviewers, if good for any thing, supposes that every church, adopting a creed, possesses advantages, which tempt dishonesty. But what advantages has the church in this country? What princely benefices has she to bestow? What civil offices can be obtained by being in her communion? Is there in this land any advantage of a temporal nature, which can tempt men to subscribe a creed contrary to their belief? It may be said, that every church has a salary at its disposal. But what is it? Low indeed must be that man's

views, who, by the lure of salaries in this country can be tempted to become a preacher, even of doctrines which he believes. Despicably low, if he can be thus tempted to profess and preach doctrines, which he does not believe. As for spiritual advantages; can any one think of purchasing them by dishonesty? Can a man set a high price on the communion of a church, whose doctrines he disbelieves? Can he dream that such a church has any religious benefits to confer? Any especially, which he is to think of purchasing by falsehood?

The third objection of these Reviewers is, *that creeds aim at a coincidence of opinion, which, in their view, is impossible.* On this objection our observations will be concise. "*Can two walk together except they be agreed?*" It is an inspired question, designed to show the impossibility of the thing. The principle, which requires this agreement, admits, we allow, that the agreement may be limited in its extent. But whether it be in common friendship, or in christian fellowship, there must be an agreement in those things, which *essentially constitute* the union. Their agreement, to be known, must be expressed in a manner intelligible to each other. How can friendship, how can any society be formed, or subsist, without some expression of agreement between its members? It is evidently requisite, that the agreement extend to all points, which involve their social interest or happiness. The question here is, whether the particular doctrines of revelation constitute either wholly, or in part, the

foundation of christian fellowship. If the affirmative be true; then it is requisite, that there be, among those who unite, some declaration of agreement in those doctrines. Whether this declaration be written or verbal, public or private, has no effect on the present argument. If it be said, that the particular doctrines of the Bible do not belong to the foundation of christian fellowship; then we ask, what is the value of those doctrines? And what is the value of the Bible, which contains them? Those who consider the peculiar doctrines of revelation, as matters of indifference in christian fellowship, and in the christian life, dishonor both the Bible, and its Author.

But the indifference pleaded for is an impossibility on any subject, which is deemed important. The very men, who affect this indifference, and maintain its necessity in religion, are among the greatest bigots to their own modes of thinking, and commonly the most illiberal in their opposition to those, who differ from them. Any one, who reads the publications of the Unitarians in Great Britain, on controverted subjects, will be fully convinced of this. The Boston Reviewers are guilty of the same inconsistency. For proof of this we refer the reader to the Anthology from its commencement to the present time. In many articles, which we could easily point out, the Reviewers pass judgment, not only on style and manner, but also on *doctrines*, strongly objecting to some, and dismissing others with a sneer. While they speak as favorably as possible of writers opposed

to Calvinistic sentiments; they open against the advocates of them their artillery of censure and contempt. Who would have expected this from Gentlemen of such liberal minds? Who would have expected it from Gentlemen, who believe that *the coincidence of opinion*, which others wish to promote, is "*undesirable*;" that *considerable division is designed*; that it is *intended as part of our moral discipline*; and that to extinguish it would be a great injury to christianity, by *withdrawing a most important part of its evidence*. From Gentlemen who believe all this, we should naturally look for the greatest candor toward an Institution, designed to promote sentiments different from theirs; especially if they think it calculated to continue that *considerable division*, which in their view is so desirable.

It is not without some surprise, we find that these Gentlemen, who reject all creeds, bring forward a creed themselves. After all their objections against tests, they have established a test. "Against an honest and conscientious *believer*, that *God has made a revelation from heaven, and that the scriptures contain it*, against such a man,—God forbid that any christian church should shut its doors." This then is their creed, or test; that *God has made a revelation from heaven, and that the scriptures contain it*. It excites our surprise still more to find, that their creed, though very short, is drawn up in *unscriptural* language; especially when they might have retained "the very language of inspiration," without using any "more words."

This creed would become as much as any other, a premium to dishonesty; and it aims, as much as any other, at a coincidence of opinion in the nature of things impossible. The proposition, which constitutes their creed, many, who call themselves christians, reject; or they so modify it, as to make it an absurdity. One difficulty, which immediately occurs, is; *what part of the Old and New Testaments constitute the scriptures.* Many, professing to be christians, reject the *Song of Solomon*, and the *Revelation of St. John*. Others reject the *first five verses* of the Gospel of St. JOHN, and those passages of the other Evangelists, which teach Christ's miraculous conception. Dr. Priestley has rejected many of St. PAUL's reasonings, as *lame and inconclusive*. Damm, a German, says, *the history of the fall is a fable; the conquest of Canaan by Joshua, a fiction; the books of Samuel full of falsehood, and Daniel full of stories.* Semler, another German, rejects the *Song of Solomon, Ruth, Chronicles, Ezra, Esther, Nehemiah*; objects considerably to *Daniel*; doubts as to *Joshua, Judges, Samuel, and Kings*; and leaves nothing inviolate, except the writings of *Moses, the Psalms, and the Prophets*. Even in these last he rejects particular passages, such as the histories of the creation and of Balaam, as not inspired. Bahrdt, on Rom. ix. 4. warns against fancying the trifles to be great and excellent, which Paul, to win the Jews, there talks of in so high and pompous a manner. Dr. Geddes speaks of many parts of the scriptures in such irreverent lan-

guage, as to forbid our belief, that he received them as parts of revelation. From this short detail of opinions respecting the several parts of scripture, it is evident, that the *test or creed*, established by these Reviewers, is still too narrow for modern liberality, and is liable to the same objections, which they offer against creeds generally. In fact, their bringing forward this *test* is granting fully the *right*, which any church claims, of adopting a creed. If churches may demand from a man his "belief that God has made a revelation from heaven, and that the scriptures contain it," before they admit him to communion; they may, upon the same principle, require a belief in the doctrines of the Trinity and the atonement. For there is as real a difference of opinion about what books belong to scripture, or what constitutes revelation, as about the Trinity and the atonement. If they may say, which of those opinions they think correct in the first particular, they may in the last. That they must determine which books are inspired, and which not, is evident; otherwise the proposition above stated, or the term required, is an indefinite proposition, a term of ambiguous meaning, and so good for nothing. A term of fellowship must be definite in its meaning, or it is no term whatever. But, if such a term may be definite, the principle, on which creeds rest, is substantiated.

It seems hardly necessary to remark, that the proper use of a creed infringes no man's liberty of opinion. If an individual has a right to refuse his assent to a

creed ; the church has a right to require his assent. Application for admission is a voluntary act ; and the rejection of such application impairs no natural privilege of the applicant. Every society may refuse admittance to those, who decline a conformity to its rules. And who will be guilty of such folly, as to say that a refusal in such circumstances is unlawful ?

Respecting the creed of these Reviewers, we beg leave to propose a few queries. Of what advantage is a *belief, that God has made a revelation from heaven, unless the things revealed are believed also* ? Of what use is the Bible, if its *contents* are rejected or misunderstood ? Does the value of the sacred volume consist in its binding, its lettering, and title page, or in the heavenly truths, which it unfolds ? Does christian faith consist in merely believing that God has made a revelation, or in cordially embracing the truths and obeying the laws, which he has revealed ? Does it constitute a disciple of the Newtonian philosophy barely to assent to the proposition, that Newton taught the true philosophy ? Or is it farther necessary, that he understand and believe the grand propositions and arguments, contained in that philosophy ?

The fourth objection is, that *all creeds are founded on the assumption of a right, which it is the very essence of Protestantism to deny to any human being ;—that is, the right of settling the terms of salvation.* That no man, or body of men, has this right, is affirmed by the advocates of creeds. None are farther from claiming this right, than they.

None more firmly defend the authority, the plainness, and perfection of the scriptures. Creeds are not designed to produce perfect unanimity, nor to settle the terms of salvation ; but to express the sentiments, which men or churches believe to be important, or to declare in what sense they understand the scriptures. The right, which men have to do this is indisputable. The exercise of this right is all that creeds claim. They are forced upon no man. Assent to them, and connexion with churches who adopt them, is a voluntary act. The parade of reasoning, displayed by the Reviewers on this subject, is wholly inapplicable and futile. There would be some sense in it, if we were under the tyranny of anti-christian Rome, using temporal punishments, to enforce the reception of her creed. In this use of punishments, to force compliance with her creed, consist the error and crime of the Romish church,—not in her having a creed. The declamation of the Reviewers about popery is well calculated, as it was manifestly designed, to enlist the passions on their side. But we appeal to fact. When Protestants adopt creeds, they arrogate no infallibility ; they interfere with none, who differ from them, except by argument. They fairly and openly avow, what they believe ; and leave every man *et sentire quæ velit, et quæ sentiat dicere.* Of those, who desire their christian fellowship, they require an agreement with them on points, which they deem essential. This they consider necessary to harmony and peace. If an applicant choose to comply

with the rules, which they have conscientiously adopted, it is well. If he do not, it is also well. He remains his own master; he may do as he pleases. He has his opinions of the tenets of their creed; they have theirs. It is better for them to wave any special connexion, than to attempt to walk together, before they are agreed. Let them however take care to feel proper candor toward each other, and to perform reciprocally all the acts of christian benevolence.

The last objection of the Reviewers, directed more particularly against the creed of the Institution, is, that *its effects must be deadly to the best feelings of the minds of the Professors*. One reason, which they assign for this, is, that the creed is *originally formed with a designed ambiguity of meaning*. This charge has been and is repelled, as totally unfounded and unmanly; an outrage on christian candor and truth; and a dishonor to the character of Reviewers. As to the creed; it will operate only against men, who, according to the apostle's description, *are carried about with every wind of doctrine,—ever learning, and never able to come to the knowledge of the truth*. Against such men the Institution is studiously guarded. With such men, it is hoped, it will never be injured. But how can the creed be unfavorable to professors, who seriously believe the system of religion, which it contains? If after thorough investigation, and upon deep conviction, they embrace that system; they will not feel averse to free inquiry. Men, thoroughly convinced, may be in an error; but they cannot con-

sistently be afraid of free inquiry. Having hitherto found that free, humble, and prayerful inquiry has contributed to the establishment of their present faith; they can have no apprehension, which will abridge the freedom of their minds, or hinder the most impartial researches for the future. They know, indeed, when they accept an office in the Institution, they do it upon the condition, that, if their opinion of the creed, should alter, they are to relinquish their office. If they are honest men, they will rise above any temptation from this quarter, and will never violate a good conscience by subscribing what they do not believe. Much less will they wish to pervert the design of such a seminary, by introducing sentiments repugnant to its excellent Constitution and Statutes.

If they are *dishonest*, the greatest vigilance is certainly necessary; the most studied precaution, the strongest safeguards cannot be superfluous; though all may prove insufficient to secure the Institution from their fatal influence. But surely the character of *dishonest* men will not be made worse, nor their power of doing mischief increased by the variety of checks, which restrain them, nor by the strength of the barriers, which the wisdom of the founders has placed around them. The article, which provides for repeating the subscription at regular intervals, is a very proper precaution, to prevent, as far as possible, the effects of that fickleness, to which human nature is liable. The Reviewers, to render their argument more impressive, and to touch the tender feelings of their

readers, introduce the name of Dr. WATTS. But the argument is defective. For what, in any case, is the evil of a personal inconvenience or private loss, compared with the extensive advantage of a wise general rule? Do not the best constitutions and laws of civil society frequently occasion private disadvantage, and require great individual sacrifices? We have no hesitation in saying, such are the evils, which would result from *fickleness* in professors of theology, that if a man of the most celebrated character should come in question, he ought rather to be committed "to the charity of friends," than be continued in a situation, where his influence would be dangerous. We probably have as high a respect for Dr. WATTS, as these Reviewers. But no man's personal advantage ought to stand in competition with the public good. We therefore repeat it, that if a professor, with fame superior even to that of WATTS, should so change his sentiments, as to be incapable of discharging honestly the duties of his office, he ought freely to resign.

We close these strictures with merely turning the reader's attention to a remark contained in the *Anthology* for Dec. 1808. Art. 47. In the *Historic Sketch*, delivered at the opening of the Institution, we find the following pas-

sage, which multitudes have read with devout emotion. "While we trace back the new Institution to the pious benevolence of men now in heaven, we must not, we cannot fail to acknowledge the immeasurable goodness of God in raising up others to enlarge and perfect, what they had begun. It is indeed the Lord's doing, and it is marvelous in our eyes. That so many persons, in different sections of the community, should at the same period, and without communication, be impressed with the necessity of such an Institution; and that men, possessing the ability, personally unknown to each other, should at the same moment be moved, with almost unprecedented liberality, to devote their property to the education of a pious and learned ministry, must compel, one would think, even atheism itself to acknowledge that there is a God in heaven, who ruleth among the children of men." "This," say the Reviewers with a sneer, "this is a new argument, never thought of by the theologians of the old world, and unknown to our pious ancestors."—Degenerate offspring of such ancestors!—Unhappy apostates from the faith of God's elect, thus to spurn the evidence, which the events of providence afford of the existence and government of God!

ERRATA.—In page 472, first column, l. 6 from the bottom, for $\epsilon\alpha\upsilon\tau\omicron\varsigma$, read $\alpha\upsilon\tau\omicron\varsigma$; same page, second column, l. 2, from top, for $\tau\epsilon$ read $\tau\eta$.

RELIGIOUS INTELLIGENCE.

Extract of a Letter from the Rev. J. S. Huber, Minister of a Reformed, or Calvinistic Congregation in the German Colonies, near the Wolga, in the Russian Empire, dated, Catharinanstadt, the 8th of December, 1807.

"IN the German colonies, near the Wolga, there are sixteen protestant clergymen, and nine Roman catholic priests, of the order of the Jesuits. The number of the settlements amounts to about 100; that of families to 12,000; and the whole population to upwards of 40,000 individuals. I have been here since the 10th of October, and found plenty of work. Blessed be God, the people love his word! The little tracts which I had with me were received, I might almost say seized upon, with an eagerness you have no idea of. Oh, my brethren; had I but the crumbs that fall from your tables! Books are excessively dear in our parts. Alas! we have no such booksellers as you have, and are very scantily supplied with Bibles; but to my great satisfaction, I hear that this want will be relieved by the generous donation of the British and Foreign Bible Society.

"Ah! had I but a small printing press, I should immediately set about learning the art of printing! Even if I could print but an A B C book, I might do a deal of good; for our present spelling book is of the most wretched sort, and yet costs 25 copecks. Our schools are in a deplorable situation, and good books are a rarity. I have already composed several tracts; but cannot print them at my own expense. Oh! that a friend of God would interest himself in this cause, which is really not my own, but the Lord's. When I first came to my present situation, I found not even a school-master; but, thanks be to God, I have succeeded in procuring a good man; for I could not have answered it before God and my conscience, to let the children of

my people rove about in such a state of ignorance and neglect.

"The principles of modern infidelity are happily unknown amongst us. The people are attached to their Bibles, and to such ministers as preach the word of reconciliation. When I travel about in the colonies, the people are rejoiced to hear a sermon. In some week-days I have preached three or four times. Truly, the harvest is great, and I delight in my work. Drunkenness is the chief vice which prevails among our colonists. Formerly, many of their own ministers set them a very bad example in this respect; but, at present, most of the clergymen are worthy, and evangelical characters.

"Oh! that I could feed the hungry multitude more plentifully! Brethren, I repeat my application, assist me in this good work."

This letter was addressed by Mr. Huber to his religious friends in Germany and Switzerland, and sent over to this country by a respectable gentleman in Altona, with the following remark:

"Mr. J. S. Huber is personally known to us as a very excellent and amiable character. He deserves the attention of our christian friends in England. A donation of theirs might greatly assist him in carrying his benevolent views into execution. [*Apply to the Rev. Mr. Steinkopff, Savoy, London.*] *Evangel. Intel.*

UNITED STATES.

MASSACHUSETTS.

CONGREGATIONAL MISSIONARY SOCIETY.

THE Congregational Missionary Society in the counties of Berkshire and Columbia, held their *eleventh* annual meeting at Lanesborough, Sept. 20th, 1808; when the Trustees reported, that the Rev. JEREMIAH OSBORN, Rev. AARON KINNE, Rev. JOSEPH AVERY, Rev. HEZEKIAH N. WOODRUFF, Rev. SAMUEL FULLER, Rev. ALVAN SUMMERS and Rev. ELISHA YALE, had been employed in mission-

ary service, in the whole, 52 weeks. "From some of these missionaries, the trustees have had returns, whose journals exhibit pleasing marks of their fidelity, and unwearied exertions to sow the seed of the word, in the respective fields of labor, to which they were sent. Others, more recently appointed, have not yet completed their missions.

Rev. Jeremiah Osborn labored four weeks, in the destitute settlements in the county of Tioga, state of New York. From his journal, which has been received, and approved, it appears that he preached 27 times, attended three conferences, administered the Lord's Supper once, baptized two infants, attended three funerals, visited two schools, and about sixty families, and received in contribution for the use of the Society \$7 72 cents.

Rev. Aaron Kinne spent three weeks in the north eastern part of the county of Berkshire, from whose journal it appears, that he preached, on this mission, 25 times, and testified the gospel of the grace of God, from house to house.

Rev. Joseph Avery spent three weeks in the same field, preached 18 times, attended six conferences, visited sixty families, and received in contribution for the use of the Society \$3 06 cents.

From Rev. Hezekiah N. Wood-

ruff, who was appointed to labor six weeks in the destitute settlements, near the Cayuga Lake, no returns have been received.

Rev. Samuel Fuller was appointed to go on a mission of 12 weeks, to the counties of Greene, Schoharie, and Otsego in the state of New York. This mission has been performed; but the journal of it has not yet come to hand.

Rev. Alvan Summers labored five weeks in the county of Columbia, state of New-York. In performing this mission, he preached thirty-one times, visited twenty-three schools, attended one conference, made a number of religious visits in families, and received in contribution for the use of the Society \$15 39 cents.

In June last, Rev. Joseph Avery entered on another mission of 16 weeks to the western counties of the state of New York, and in Sept. Rev. Elisha Yale undertook a mission of four weeks to be performed in the northern parts of the same state. Their journals have not been received. The most of these missionaries were entrusted with religious books and pamphlets, belonging to the Society, to be distributed among the destitute, at their discretion."

The Treasurer then made his report to the Society, which was accepted. The following is his report at large.

"A statement of the Funds of the Congregational Missionary Society, in the Counties of Berkshire and Columbia, and the expenditures of the same from the 4th of February, 1808, to the 20th of September, 1808, inclusive.

Account of monies received by the Treasurer.

Balance in the Treasury February 4, 1808	\$296,69,5
Of Rev. Jeremiah Osborn, collected on a mission	7,72
- Rev. Joseph Avery, collected on a mission	3,06
- the town of Richmond	13,95
- a friend of missions	3,00
- the town of Pittsfield	11,65
- a friend of missions	5,00
- the town of Stockbridge	46,30
- the Female Society in Stockbridge	40,00
- the town of Lee	16,00
- a friend of missions	,20
- sundry members, for arrearages of annuities	22,00
- sundry members, for entrance money	12,50
- sundry members, their annuities	23,00
- a friend of missions, in Williamstown	10,00
- Bethual Baker, jun. a donation	,50
- Rev. Ebenezer Jennings, a donation	1,00
- Rev. Alvan Summers, collected on a mission	15,89

Of Rev. Alvan Hyde, being the profits arising from his sale of the third volume of the Panoplist	21,60
- Rev. Alvan Hyde, which he received of Rev. Thomas Allen being the profits arising from the said Allen's sale of the same volume of the Panoplist	9,00
- Rev. Alvan Hyde, which he received of Rev. Caleb Knight, being the profits arising from said Knight's sale of the same volume of the Panoplist	18,00
- for interest on monies in the Treasury for two years past	22,87
	<hr/> 599,43,5

The number of books received from the 4th Feb. 1808, to the 20th Sept. 1808, inclusive, viz.

Of the town of Pittsfield, 10 Bibles, 13 Testaments, 2 Vincent on the Catechism, 20 Primers, 1 Essay on the kingdom of Christ, 1 Psalm book, 35 books, called "The Constitution," 60 cheap Tracts or Dialogues, 2 The Art of Speaking, 2 Spelling books, and 1 Sermon book, all estimated at \$29,72.

Of the Female Society in Stockbridge, 1 Bible, 1 Doddridge's Rise and Progress.

The number of books in the Treasury Sept. 20th, 1808, viz.

Forty-eight Bibles, 58 Testaments, 8 volumes of Ostervall's Compend, 1 Bible Dictionary, 3 Spelling books, 1 Resurrection of Christ, 1 Trial of the Witnesses, 8 Primers, 72 cheap Tracts or Dialogues, 2 Vincent on the Catechism, 1 Essay, &c. 1 Psalm Book, 29 Constitutions, 2 Art of Reading, 1 Sermon, and 1 Doddridge's Rise and Progress.

Monies paid by order of the Trustees, from the 4th of Feb. 1808, to the 20th Sept. 1808, inclusive, viz.

To Mr. Abiel Jones, a balance for missionary services	\$ 8,00
- Rev. Jeremiah Osborn, for missionary services in the western settlements of the state of New York	28,00
- Rev. Samuel Fuller, in advance of missionary services	22,00
- Rev. Joseph Avery, for missionary labors in the north easterly parts of the county of Berkshire	21,00
- Rev. Joseph Avery, in advance of missionary service	42,00
- Mr. Oliver P. Sargeant in advance of missionary service	14,00
- Rev. Alvan Summers, for missionary labors in the county of Columbia, in the state of New York	18,75
- Rev. Alvan Hyde, for expense on postage of letters	,50
The balance of money in the Treasury	445,18,5
	<hr/> \$ 599,43,5

WILLIAM WALKER, *Treasurer.*
SAMUEL SHEPARD, *Auditor.*

Officers of the Society for the present year.

Rev. Stephen West, D. D. *President.*

Hon. Timothy Edwards, Esq. *V. Pres.*

Hon. Wm. Walker, Esq. *Treasurer.*

Rev. Alvan Hyde, *Secretary.*

Rev. Samuel Shepard, *Clerk.*

Rev. Samuel Shepard, *Auditor.*

Trustees.

Rev. Stephen West, D. D. Hon.

Timothy Edwards, Esq. Rev. David

Collins, Hon. William Walker, Esq.

Rev. Thomas Allen, Deacon Levi

Nye, Rev. Alvan Hyde, Gideon

Wheeler, Esq. Rev. Sam. Shepard, Col.

David Pratt, and Rev. Jacob Catlin.
Committee of Trustees.

Rev. Stephen West, D. D. Rev. Alvan Hyde, and Rev. Samuel Shepard.

The next annual meeting of the Society will be holden at the meeting-house in Green-River, the third Tuesday in Sept. 1809, at two o'clock P. M. Rev. Samuel Shepard is appointed to preach on the occasion, and in case of his failure, Rev. Elijah Wheeler.

Taken from the minutes of the Society.

ALVAN HYDE, *Secretary.*

DISTRIBUTION OF TRACTS.

In the Panoplist and Magazine for Dec. we published the names of a number of gentlemen, who had contributed monies, to Rev. THADDEUS OSGOOD, a Missionary, to enable him to publish religious tracts, for distribution—This we did, as a pledge of the fidelity of the Missionary, and also as an example and stimulus to others to “go and do likewise.” From a letter lately received from Mr. Osgood, we are enabled, for the same purposes, to continue this list of contributors. From these contributions, merely, Mr. O. writes, that he has been able to print and distribute upwards of 40,000 religious tracts!

List of Contributors.

Ogdenburgh (N.Y.) Judge N. Ford \$5, W. Preston attorney 1, L. Hasbrouck 2, H. Raymond 1, J. Warford, attorney, 2, Dr. J. W. Smith 2, A. McCollom, attorney, 2, *From Cornwall to Kingston.* D. Wright 1, A. Patterson 2, S. Sherwood, attorney, 1, J. McLean 1, A. Coleman 1, J. Morrell 1, Col. T. Frazer 1, E. Gates 1, W. F. Gates 1, R. Arnold 1, Capt. J. Campbell 1, C. Jones 1, W. Buel, Esq. 1, (*Kingston*) Rev. J. Stewart D.D. 2, Judge Cartright 3, P. Smith Esq. 4, 75 J. Forsyth 2, J. Whitlaw A.M. 2, Dr. A. Smith 1, T. Machland 1, J. Fergusson 1, J. Cummings 1, J. Anderson 1, J. Kurby 1, H. Murney 1, P. Smith 1, L. Herchmer 1, S. Merrill 1, Capt. L. Richardson 1, W. Crawford 1, Maj. H. Makinsie 2, J. Robins 1, Dr. J. Gaddes 1, Dr. T. Riede 1, R. Walker 2, E. Henderson 1, Capt. H. Earle 1, *From Kingston to York.* S. Fairfield 1, Judge Thompson 1, Rev. R. Mc'Dowall 1, N. Hagerman Esq. 1 50, C. Stewart, sheriff 1 10, F. Roswall 1, J. Russell 1, W. Ca-

sey 1, T. Darling Esq. 1, Judge Fisher 1, Dr. J. Stickney 1, C. Van Horn 1, Capt. P. Trumpour 1, J. Trumpour 1, B. Seymour 1, R. Robinson 2 33, R. Leavens 1, D. M. Rogers 2, T. Ward, Esq. 2, Col. L. Baldwin 1, *York.* Rev. G. Stewart 3, Hon. Thomas Scott, Chief Justice 3, W. Jarvis, sec. of the prov. D. Bolton, solic. gen. 2, D. Cammeron Esq. 1, W. Allen 2, R. Moore 1, D. Thompson 1, A. Legg 2, T. Moseley 1, Mrs. Ross 1, W. Graham 1, T. Cameron 1, J. Campbell 2, C. Humphrey 1, J. Shaw 1, S. Willson 1, J. Kendrick 1, T. Tibbs 1, J. Hunt 1, *From York to Westward,* J. Ingersoll 2, A. Pettet 1, J. Holly 1, S. Hammel 1, J. Beamer 1, J. Wilkinson 1, Rev. W. Eastman 1, J. Baily 1, H. Graham 1, *Niagara, Queenston and their vicinities.* Rev. J. Burns 1, Rev. J. Addison 1, Col. W. Claus 1, J. Brooks 1, J. Jones 1, J. Young 1, Capt. Mc'Gill 1, Capt. H. Vigeroux 2, Col. N. Prockter 2, Lieu. R. Bullock 1, Dr. J. Muirhead, Esq. 1, D. Kerr Esq. 1 50, W. Dickson, Esq. 1, J. Edwards, Esq. 1, R. Biggers 1, T. Clarke, Esq. 1, T. Dickson, Esq. 1, R. Hamilton, Esq. 1, A. Robertson 1, J. Ingleheart 1, G. Drake 1, A. Bowman 1, A. Thomson 1, T. Mc'Miching 1, J. Bowman 1, J. Hardy 2, D. Rose 1, T. Bald 2, A. Heron 1. There were a number of persons, who contributed but wished to have their names kept secret, and there are a large number on my list, who have not given to the amount of a dollar.

In the day of judgment the smallest contribution to the advancement of the Redeemer's kingdom will not be forgotten, or pass unrewarded.

Donations to Rev. Joseph Badger, for the Wyandot Mission.

In Worcester	\$140
Eastward of Boston	5

LINES,

Written in the prospect of great and public calamities.

Though streams should fail and fountains
dry,
And clouds of darkness veil the sky;
Be Thou to me, Oh God of might,
For streams, for fountain, and for light!

Though man 'gainst man, convulse the
world,
Yet 'tis by Thee the bolt is hurl'd;
'Midst war, confusion, loss, and death,
Oh! give my soul the peace of faith!

LIST OF NEW PUBLICATIONS.

ORIGINAL.

The Adviser, or Vermont Evangelical Magazine, published monthly. The first number of this work was published January 1st, 1809. Each number contains 24 pages, price \$1 a year. A liberal allowance is made to those who take a larger number. The profits are devoted to the use of the Vermont Missionary Society. We learn with pleasure that this evangelical publication, has already received an extensive subscription throughout the State in which it is published. It is a respectable and useful work. Its editors, whose names appear on the title, sustain a character for talents and piety which must secure for their publication, the confidence and liberal patronage of the christian public. The work is printed at Middlebury, Vermont, by J. D. Huntington, for Dr. W. G. Hooker, general agent of the editors.

A Sermon delivered at the funeral of Rev. Levi Hart, D. D. of Preston, (Con.) who died October 27, 1808, aged 70 years. By Joel Benedict, D. D. pastor of a church in Plainfield. Norwich, Russel Hubbard. 1809.

The Comforts of Religion when they are most needed: A Discourse delivered on the second Lord's day after the decease of Mrs. Elizabeth Lathrop, by her bereaved consort John Lathrop, D. D. Boston, Munroe, Francis, and Parker. 1809.

A Spiritual Treasury for the Children of God; consisting of Meditations on Select Texts of Scriptures, for every morning and evening in the year. By William Mason, Esq. in 2 vols. 12mo. Boston, Lincoln and Edmands. 1802.

The Analyst, or Mathematical Museum, No. 4, containing new elucidations, discoveries, and improvements in various branches of the mathematics, with collections of questions proposed and resolved by ingenious correspondents. Philadelphia; W. P. Farrand & Co. 1809.

Select Reviews, and Spirit of the Foreign Magazines, No. 3, for March

1809; Hopkins and Earle, Philadelphia, and Farrand, Mallory, and Co. Boston.

A Sermon delivered at Beverly, Nov. 14, 1808, on account of the death of Mrs. Eleanor Emerson, late consort of Rev. Joseph Emerson. By Samuel Worcester, A. M. minister of the Tabernacle in Salem. To which are annexed Writings of Mrs. Emerson with a brief Sketch of her Life. Boston, Lincoln and Edmands.

Religious Cases of Conscience answered in an evangelical manner at the Casuistical Lecture, London, by S. Pike and S. Hayward, to which is added the Spiritual Companion and Character of the Happy Man. Price 1,25. Portsmouth, C. Peirce.

The Spiritual Companion, or the Professing Christian tried at the Bar of God's Word, being answers to several important questions respecting the *Faith and Practice of Believers*. To which is added the Touchstone of Saving Faith. Price 75 cents. Portsmouth, C. Peirce.

LOCK HOSPITAL TUNES.

The admirers of sacred music, are now offered what has long been desired in this country, often promised, but never produced,—a collection of Hymn tunes and devotional pieces, of correct composition and written in a higher style than those in general circulation.

The LOCK HOSPITAL COLLECTION edited by Dr. MADAN has long been an highly esteemed and standard work in England. But a few copies however, have reached the United States, and those imported by individuals for their own use. Whether this was owing to a want of taste among the votaries of sacred harmony, or to the high price of so large a work, printed as it was on copperplates, we hope the obstacle is now removed. Messrs. MANNING and LORING, and LEMUEL BLAKE, of this town, propose to reprint the work neatly and correctly on types,

at a price which must ensure them a liberal patronage.

The grand productions of Handel, it must be confessed, take the first rank in sacred music; but to do justice to his compositions, a powerful organ, and a *large number* of accomplished vocal performers are necessary. On the other hand, the pieces in the Lock Hospital Collection may be successfully performed by single voices. The sweetness of the melodies has never been surpassed and the authors, among whom the compiler MADAN stands distinguished, have very frequently so adapted the music to the words as to be capable of the highest degree of expression. To those who have made any considerable advances in musical science, or even in the art, mere harmony produces but a secondary degree of delight. The pleasure it affords is sensual and no more. *Expressive* music addresses itself to the mind, and awakes the sympathetic feelings with greater effect than the most splendid elocution. Hence

music adapted to particular words, and to be performed with them *exclusively*, as is the case with all the longer pieces in the Lock Hospital Collection, gives a scope to the imagination of the composer and to the powers of the performer, not practicable in common psalm tunes.

A few of MADAN'S compositions have been inserted in our American selections. They have ever been admired, and the deserved popularity of these specimens promises success to the publishers of the volume, from which they were extracted.

Not a note is to be altered in the republication. For the convenience however of performers on keyed instruments, the Principal or Air ought to be placed next the bass, and this great improvement, we are assured will be adopted. The publishers will proceed as soon as due encouragement is offered, and not before; we therefore trust amateurs will promptly embrace this first opportunity of securing so valuable an acquisition. *Repertory.*

OBITUARY.

SKETCH OF THE HON. JOHN NORRIS, ESQ.

THE late HON. JOHN NORRIS, Esq. of Salem, the excellent and lamented subject of the following sketch, was favored with respectable parentage. His mind was originally formed, and by an early and useful education well prepared for mercantile employment, in which he was eminent. By unremitting industry, and judicious management of his commercial concerns, he realized, at the meridian of life, an ample fortune. As a merchant, he was just, punctual, and honorable. The law of rectitude was in his heart, and the balances of equity in his hand. While attentive to his own interest, he was also attentive to the interest of others. The prosperity of honest men gave him pleasure. In his commercial intercourse with them, it was his study to render the advantage mutual. Those whom he employed, he amply com-

pensated for their attention and labor, and by gentle, friendly treatment, attached them to his person and interest.

As a neighbor, he was humane and condescending. To perform acts of kindness, and confer favours in a simple and obliging manner, was his amiable habit.

He always received his friends and connexions with a cheerful smile, which bade them welcome to his hospitable mansion. Nor was he forgetful to entertain strangers, especially ministers of the gospel, for whom he had a peculiar regard *for their work's sake*.

To the poor his heart and hand were open. To relieve distress was his delight. Nor did his *left hand know what his right hand performed*.

As a husband, he was uniformly attentive, kind, and affectionate. In his family government he was strict

without severity, and indulgent without weakness. In the hearts of his domestics his authority was supported by kindness and gentleness.

In the public character of this worthy man we cannot but notice his singular beneficence to the religious society, with which he was long connected. And not only his townsmen, but his copatriots in the Senate, of which he was several years a member, recollect with what fidelity, zeal, and firmness he espoused the cause of order, liberty, and virtue.

In propagating the gospel among the savage tribes, and the destitute inhabitants of the States, the Massachusetts Missionary Society was annually aided by his distinguished liberality. With concern and commiseration he used to say; "the missionary object is the greatest in the world." He loved the souls of men.

The *Theological Institution* in Andover, of which he was an Associate Founder, will always retain a lively impression of his pious bounty. The Founders, Visitors, Trustees, Professors, and Students will long lament the loss they sustain by his early removal, and gratefully embalm his precious memory.

Many subscriptions, designed for charitable and religious objects, proved successful through his exemplary aid. From intimate acquaintance with him we are justified in saying, that he viewed himself as God's steward, and that it was the habitual desire of his heart to know, by what disposal of his property he might most effectually glorify his heavenly Benefactor.

In a word, *religion* was the glory of this amiable man. This he felt to be *the one thing needful*. Being asked by a friend, whether he did not entertain a hope that he was a christian; in a solemn manner he re-

plied, "I would not relinquish my hope that I am a child of God, for thousands of worlds." As an evidence that this was the language of his heart, we find his *Journal* abounding with pious expressions, and with devout aspirations after communion with God. From this *Journal* it appears, that he made a solemn dedication of himself to his Maker, which, in subsequent years, was repeatedly and devoutly renewed. Towards the close of life, he manifested a modest, but comfortable assurance of being a subject of grace.

From such a man we might expect an example worthy of imitation. His house was a house of prayer, in which the morning and evening sacrifice ascended to the mercy seat, through the glorious Redeemer. He was constant in his attendance on public worship, on the Lord's day, and by his devout attention to the solemnities of the sanctuary, he gave striking evidence, *that it was good for him to be there*.

To readers unacquainted with the self-diffidence of Mr. Norris, it may seem unaccountable, that he was not a public professor of religion. He often contemplated connecting himself with the church; but his religious scruples and fears prevented. When conversing on the subject, he has often been known to tremble, and bathe his face in tears. It is indeed difficult to account for it, that such a man so long neglected the table of the Lord, without supposing that he entertained an erroneous opinion respecting that duty. In this he was not different from many other good men.

In his last sickness he was humble, submissive, and tranquil, patiently waiting for his change. He died Dec. 22, 1808, in the 58th year of his age. *The memory of the righteous is blessed.*

TO CORRESPONDENTS.

A *Prayer of Lord Bacon*, an Obituary Notice of Mrs. *Mary Brown, Juliana*, and some articles of Religious Intelligence, have been received, and shall have due attention from us. These Correspondents have our thanks.

☞ We invite the attention of the Clergy to the Extracts from Massillon, and of all our readers to the Reviews in this number.

To give room for the Reviews, we add a half sheet to this number, making it 56, instead of 48 pages, our next will contain 8 pages less than usual.